

CONFIDENTIAL.]

[No. 24 of 1911.]

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 17th June 1911.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
7	"Birbhum Hitaishi"	Suri	Do.	Debendra Nath Chakravarti, Brahmin, age 37,	800
8	"Birbhum Varta"	Do.	Do.	Prabodha Nanda Sarkar, Kayastha	800 to 1,000
9	"Burdwan Sanjivani"	Burdwan	Do.	Dina Nath Mukherji, Brahmin, age 42	850
10	"Chinsura Vartavaha"	Chinsura	Do.	Panchowri Banerji, Brahmin	5,000
11	"Daily Hitavadi"	Calcutta	Daily	Hari Dass Dutt, Kayastha, age 39	400
12	"Dainik Chandrika"	Ditto	Do.	Shibnarain Banherji, M.A., B.L., Brahmin.	1,500
13	"Dharma-o-Karma"	Ditto	Monthly	Panchowri Banerji, Brahmin	30,000
14	"Education Gazette"	Chinsura	Weekly	Hari Das Dutt, Kayastha, age 39	1,000
15	"Hitavadi"	Ditto	Do.	Behary Lal Roy	800
16	"Hindusthan"	Ditto	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
17	"Jagaran"	Bagerhat	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
18	"Jasohar"	Jessore	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
19	"Kalyani"	Magura	Do.	Surendra Nath Sen, age 32, Hindu	500
20	"Khulnavasi"	Khulna	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
21	"Manbhum"	Purulia	Do.	Rev. Lall Behari Shah, Native Christian, age 24.	300
22	"Matribhumi"	Chandernagore	Do.	Priya Nath Guha, Kayastha, age 37...	3,000
23	"Muhammadi"	Calcutta	Do.	Madhusudhan Jana, age 60	200
24	"Murshidabad Hitaishi"	Saidabad	Do.	Charu Chandra Roy, Kayastha, age 36	400
25	"Navajivani-o-Swadeshi Christian."	Calcutta	Do.	Sosi Bhusan Banerji, Brahmin, age 44	500
26	"Nayak"	Ditto	Daily	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	500
27	"Nihar"	Contai	Weekly	Kamakhyia Prosad Ganguli, Brahmin, age 61.	Poor.
28	"Pallivarta"	Bongong	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
29	"Pallivasi"	Kalna	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mitra, Kayastha, age 62.	500
30	"Prachar"	Calcutta	Monthly	Behary Lal Roy	...
31	"Prasun"	Katwa	Weekly	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	300
32	"Pratihar"	Berhampore	Do.	Purna Chandra Ghattak, Brahmin, age 45.	50
33	"Purulia Darpan"	Purulia	Do.	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	7,000
34	"Ratnakar"	Asansol	Do.	Mrinal Kanti Ghose, Kayastha, age 39	2,000
35	"Samaj"	Calcutta	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
36	"Samay"	Ditto	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
37	"Samvad Purnachandrodaya"	Ditto	Daily		
38	"Sanjivani"	Ditto	Weekly		
39	"Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Calcutta	Do.		
40	"Surbarnabanik"	Do.	Do.		
41	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.		
HINDI.					
42	"Bharat Mitra"	Ditto	Weekly		

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
HINDI—concluded.					
43	"Bihar Bandhu" ...	Bankipore ...	Weekly ...	Ram Kishore Singh, Oodhia Kurma, age 30, ...	500
44	"Bir Bharat" ...	Calcutta ...	Do. ...	Prantosh Dutta, Kayastha, age 36 ...	1,000
45	"Ghar Bandhu" ...	Ranchi ...	Do. ...	Rev. Dr. A. Nottrott ...	1,000
46	"Hindi Bangavasi" ...	Ditto ...	Do. ...	Hari Kissen Joahar, Khettri, age 31 ...	6,000
47	"Hitvarta" ...	Ditto ...	Do. ...	Rao Puradkar, Mahratta, Brahmin, age 28. ...	3,000
48	"Marwari" ...	Calcutta ...	Do. ...	S. K. Tebrevala, Hindu, age 35 ...	500
49	"Sattya Sanatan Dharm" ...	Ditto ...	Do. ...	Radha Mohan Gokulji, Vaisya, age 40 ...	300
50	"Sri Sanatan Dharm" ...	Ditto ...	Do. ...	Ambika Prasad Bajpa ...	300
51	"Shiksha" ...	Arrah ...	Do. ...	Shukul Narain Panday, Brahmin, age 35. ...	200
52	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Pandit Jaganand ...	100
53	"Bare Bazar Gazette" ...	Calcutta ...	Do. ...	.....	.....
54	"Lakshmi" ...	Gya ...	Monthly ...	Lala Bhagwan Din ...	Not known
PERSIAN.					
55	"Namai Muqaddas Hablul Matin." ...	Calcutta ...	Weekly ...	Sayyid Jalaluddin, Shiah, age 59 ...	1,000
URDU.					
56	"Al Punch" ...	Bankipore ...	Weekly ...	Syed Hussin, Muhammadan, age 36... ..	200
57	"Darus Sultanat" ...	Calcutta ...	Do. ...	Quasi Abdul Latif, Muhammadan, age 36. ...	400
58	"Star of India" ...	Arrah ...	Do. ...	Munshi Muhammad Zaharul Haq, Muhammadan, age 40. ...	300
URIA.					
59	"Garjatbasini" ...	Talcher ...	Weekly ...	Bhagiratti Misra, Brahmin, age 41 ...	.....
60	"Nilachal Samachar" ...	Puri ...	Do. ...	Baidya Nath Singh, Sikh, age 32 ...	700
61	"Sambalpur Hitaishini" ...	Bamra ...	Do. ...	Dinabandhu Garhnaik, Chasa, age 35. ...	.....
62	"Samvad Vahika" ...	Balasore ...	Do. ...	Harish Chandra Sarkar, Sadgope, age 53. ...	500
63	"Uriya and Navasamvad" ...	Cuttack ...	Do. ...	Ram Tarak Sen, Tamuli, age 48 ...	600
64	"Utkal Dipika" ...	Cuttack ...	Do. ...	Gauri Sankar Roy, age 76 ...	1,000
65	"Utkal Varta" ...	Ditto ...	Do. ...	Moni Lal Moherana, Karmokar, ...	600

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st January 1911.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Daily Hitavadi"	Calcutta ...	Daily	Panchcowri Banerji, Brahmin	Defunct.
2	"Hindi Biharee"	Bankipore	Weekly.		
3	"The Business Man"	Calcutta ...	Monthly.		
4	"Mithila Mihir"	Darbhangha	Weekly.		
5	"Bajrangi Samachar"	Jamora (Gaya)	Monthly.		
6	"Sulabh Samachar"	Calcutta) ...	Weekly.	Bai Narendra Nath Sen Bahadur, Baidya.	

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I.—FOREIGN POLITICS.

In an article under the heading "(Port Langa," the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 5th June refers to the following facts:—

"Langa."

Mansur Divan has been dismissed from the post of regentship (Naib-ul-Hukumat) of Langa and Shaikh Nasir Khan has been appointed in his place.

A few days ago the English cruiser in port Gusha, at some distance from Langa, set up on the land a high post with British colours over it and posted a sentinel to guard it. On receiving this news the Regent (Naib-ul-Hukumat) sent a man for enquiry, and he was told that there was nothing serious about it, they only wanted to measure the depth of the river. So the next day the post was removed.

Four sepoy have been appointed by the English Vice-Consul to look to the observances of quarantine.

A Hindu, apparently a photographer, but in reality a detective, has opened his shop in Langa since long. From his conduct it appears that he is trying to create disorders and troubles.

The paper here relates the story of the quarrel which this photographer had with three strangers and in which he himself was guilty.

2. Referring to the movements of the English army for the arrest of Amir Barkat Khan at Sirik in Beaban and the skirmishes which took place with a band of Beluchis, the *Nama-i-Muqaddas Hablul Matin*

The English influence in Beluchistan.

[Calcutta] of the 5th June draws the attention of the authorities to the disordered state of affairs in that part of the country and to the high-handedness of the English in sending the army, pulling down houses, cutting down trees and trying to arrest a Persian whose only fault was that he loved his country and did not like to obey the foreigners. No one, says the paper, attends to the cries of the people and the appeals of the journals. The eyes of this unfortunate and unhappy people are turned with hope towards the Regent and the new Cabinet. And if they will not give their serious attention to Beluchistan it will ere long be separated from Persia and annexed to the English possessions.

3. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 5th June reproduces the telegram sent to the Regent at

A telegram to the Regent of Teheran.

Teheran complaining of the growing influence of the English in Beluchistan and asking for immediate remedy, and the reply to the above (telegram) that the Kirman Government has been asked to take immediate steps.

4. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 5th June has an article on "Beluchistan" in which the following

"Beluchistan."

remarks have been noticed:—Apparently our southern neighbours (the English) have made Jashak the centre of their Beluchistan army and are trying to bring home guilt to any lover of his country who may be found there. When formerly the news of the approach of the Afghans came to be spread the English officers wanted Amir Islam Khan, a patriot residing at Bint, to check their advance. On his reply that he had no arms with him the English allowed him to take delivery of a hundred guns from Muscat, but when he sent his man to receive the arms they wanted to arrest him on a charge of attempting to make over arms to the Afghans and accordingly a detachment of Zebadi army moved from Chambahar to arrest Amir Islam Khan at Bint, and also another force from Jashak proceeded towards Bashkard to arrest Amir Barkat Khan, but both the forces returned without accomplishing their objects. It is a rumour that Jalal-ud-dowla is himself ready to look to the management of Beluchistan. From some reports it appears that Amir Barkat Khan has robbed some of the people of Beaban on the pretext that they call themselves subjects of the English, and told them to go to the English officers at Jashak. He told them that if they ever again said that Beluchistan belonged to the English they should expect the same treatment again, and they would be safe only if they acknowledged that Beluchistan

NAMA-I-MUQADDAS,
HABUL MATIN,
June 5th, 1911.

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belonged to Persia. The people of Jashak and Beaban consider themselves to be the subjects of the English, and they are to some extent right in doing so, for Mustafa Khan, Governor of Jeshak, and Amir Haji, Governor of Beaban, both receive pensions from the English..... The paper in conclusion hopes that now when the attention of the authorities have been directed towards Beluchistan they will try their best to reform the state of affairs at the borders of the country.

NAMA-I-MUQADDAS
HABUL MATIN,
June 5th, 1911.

5. Referring to the movements of the English army in connection with the Mekran expedition, the *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 5th June does not expect any good from the ministers. In the past two years they have clearly shown their worth. It is due to such ministers that a foreign army enters the borders of the country and wants to arrest Barkat Ali Khan, a loyal subject of Persia. All its hopes are now concentrated in the Naib-us-Sultanat (the Regent) who is expected to attend to the ports and not to leave the doors of the country without a guard, putting a stop to any further interference of the foreigners.

NAMA-I-MUQADDAS
HABUL MATIN,
June 5th, 1911.

6. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 5th June says:—

Conduct of Russia.

Peace has now been restored in Khorsan. Only very recently the Commander of the Khorasan army undertook an expedition to put down the wicked people of Darjaz. Bearing great troubles and hardships on account of the cold climate his small force succeeded in subduing Darjaz, but the leader of the rebels (Hajav) who was doing all the mischief at the instigation of the friends and admirers of the Russians, fled away and took shelter in Ishqabad. The Persian Government requested Russia to make the refugee over to them. The Russian Government acceding to this request asked for information as to whom he should be made over. Persia in reply requested that the refugee be delivered on the Persian borders to the Commissioner of the Khorasan army sent there for the purpose. But for reasons known to themselves the Russians subsequently refused to make over Hajav. The Commander of the Khorasan army has been at the border since more than a month but has not received any reply from the Russian officers.

Such is the politics, exclaims the paper, of the civilised Russian Government in the dealing with Persia.

NAMA-I-MUQADDAS
HABUL MATIN,
June 5th, 1911.

7. Writing on the special deputation of Mirza Mohammad Ali Khan Ala-us-Sultanat, Minister of Wakfs, etc., to attend the Coronation of His Majesty King George V, the *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 5th June briefly notices the public career of the minister, calling him a most veteran officer of the Persian Government, having served in his life no less than four Persian monarchs, and hopes that in his present deputation he will serve his country very well.

NAMA-I-MUQADDAS
HABUL MATIN,
June 5th, 1911.

8. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 5th June approves of the deputation of Mirza Mehdi Khan Mashir-ul-Mulk as representative of the Persian Government in London and expects from him good service for the country.

NAMA-I-MUQADDAS
HABUL MATIN,
June 5th, 1911.

9. In an article on "Chinese and Persian opium" the *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 5th June says that for the purpose of preparing opium extract the Persian opium has been found superior to other opiums and hence its popularity in Europe. The opium trade of Persia has suffered much on account of adulteration by the traders. At present the Persian opium is very much liked by the people of China, but the agents who are in China and who through the ignorance of the Persians have amassed a great wealth do not like that the Persian opium be sold on a fair price. The Chinese Government has entered into an agreement with the English Government that the opium export from India to China be gradually stopped within the next seven years. The Chinese officers who sell Persian opium are determined to make as much profit as possible out of it, for the price of opium in China will rise in proportion of the decrease in its supply from India. When fifty-five thousand chests of opium were shipped from Calcutta for China the usual

price of a chest ranged from one thousand to twelve hundred rupees, but now when the number has been curtailed to thirty-five thousand and six hundred chests the price of one chest of opium has risen to three thousand five hundred rupees or more. With the curtailment, therefore, of the supply of the Indian opium there would be rise in the price of the Persian opium. The Chinese officers cannot derive any benefit from the Indian opium, for its trade is entirely in the hands of the Government. They, therefore, are anxious to make as much profit as possible from the Persian opium which they want to monopolise. They want to buy opium in Persia and send it to China, in which case there would be no gain to Persia. Persian products in other countries as well as European goods in Persia should both be sold by Persian merchants. We advise this in accordance with an important problem of political economy with which we hope to deal in future. If the Persian merchants send their agents to America and China to take the sale of carpet and opium into their own hands we hope the wealth of the country would be increased by thousands every year. The Persian merchants should know that the trade of their country has a very hopeful future and has attracted the attention of the foreign merchants who are better educated. So if they do not take care just now their trade like that of India would go into the hands of others and they would only become coolies or at best brokers. The Persian Government should also help the merchants of the country. It is a matter of great regret that the Government which has entered into a commercial agreement with small European Powers and spends vast sums annually in sending its representatives in those countries, does not think of making similar agreement with China and Japan and sending its representatives who would guard the interest of the Persian trade in those countries. The leading merchants of Persia should communicate with the Minister for Commerce regarding the Congress to be held at Hague (to discuss the cultivation and trade of opium) and give necessary instructions to the Persian representatives to be sent to the Congress.

10. Referring to the appointment of Mr. Shuster of America as the officer in charge of the Finances *Muqaddas* Department by the Persian Parliament, the *Nama-i-*

Appointment of Mr. Shuster.

Hablul Matin [Calcutta] of the 5th June says that his past services no doubt have proved him to be a trustworthy officer. The present duty entrusted to him, however, is of grave importance and so he should take pride in it and try to justify his selection. By faithfully discharging his duties he will not only endear his whole nation in the eyes of the Persians but will also bestow great benefits to his country and people.

At the same time, the paper warns the leaders and ministers of the country that in politics it is a mistake to have too much confidence in a foreigner. They should manage the affairs in a manner that if any such officer turns faithless and disloyal he may not succeed in causing great injury to the country. Like Japan they should act on this principle while utilising the services of foreigners, otherwise instead of being gainers they would be losers.

11. The *Bharat Mitra* [Calcutta] of the 10th June says:—

The grievances of Indians in Canada.

Canada is a British colony, but even there the Indians are in distress. In April 1910 they made a representation of their grievances to the Secretary of State to which they have received no reply as yet. Now again they have represented their case to Lord Crewe. Let us see what follows. Sir Wilfrid Laurier, the Minister of Canada, is these days in England and the Secretary of State for India can see him if he so wishes. Having limited scope of earning money in their own country the Indians go out. But the Canadian Government does not like that they should go to the Colony. In the last four years not a single Indian has been allowed to enter Canada, the fact which Sir Wilfred himself has admitted. In the petition above referred to it has also been said that there is no ill-feeling between the Hindus and the Muhammadans of Canada.

The Canadian law does not allow a native of India to enter the Colony if he has not journeyed direct from India to Canada. This means that no Indian can go to Canada, for there is no direct route from India to that country. In addition to this there is another humiliating law by which no Indian subject

NAMA-I-MUQADDAS,
HABUL MATIN,
June 5th, 1911.

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June 10th, 1911.

of His Majesty King George is allowed to set his foot on the soil of Canada unless he can produce 200 dollars, while for a Japanese only 50 dollars are sufficient. Does not this show that the Japanese are the subjects of an independent King while the Indians are the subjects of the English (nation)? Is it a sin to be the subjects of the English? So long as the Indians are subjected to such humiliations in the British Colonies, no union can be expected among all the constituents of the Empire.

II.—HOME ADMINISTRATION.

(a)—Police.

JASOHAR,
June 3rd, 1911.

12. The *Jasohar* [Jessore] of the 3rd June says that if the rumour about the dismissal of Police Inspector Sarat Chandra Ghosh turns out true, the Government of Eastern Bengal and Assam and particularly the Inspector-General of Police will earn the gratitude of all Bengalis, and the work of re-establishing peace in the country will become very easy.

JAGARAN,
June 4th, 1911.

13. The *Jagaran* [Bagerhat] of the 4th June writes as follows:—

Police tactics in gang cases, etc. Finding it difficult to secure convictions in cases of dacoity the police have now resorted to a new method, that of instituting gang cases. The procedure adopted is as follows. An officer of the detective department, and a very shrewd one too, is deputed to make investigations. He prepares with the help of old Court records a note of dacoities committed in the locality during the last ten years or so with the names of accused and suspects. He then pitches upon a likely man and induces him to confess his own guilt and implicate the above accused and suspects. The man is made much of and large payments are made to him and his family. When he has well conned his lesson and been taken over the scenes of former dacoities, he is produced before a Magistrate by whom his confession is recorded. Then follows the process of verification of confession which presents little difficulty as the man has already been well tutored. Now ensue searches and arrests at a brisk pace. The gang are now placed on their trial. Thanks to section 10 of the Evidence Act there is no want of evidence. Besides as the trial is necessarily a protracted one the accused cannot find money to satisfy the greed of counsel and vakil and are thus unable to make a proper defence. The result is that they are convicted and the police obtain credit. The case is also similar with proceedings under section 110 of the Criminal Procedure Code. Bail is granted, but those who offer themselves as securities are rejected as insufficient. The men are thus remanded to jail and by reason of association with habitual offenders become confirmed thieves.

Similar tricks are also made use of by Excise Darogas. When these officers are unable to detect cases of surreptitious sale of excisable articles they get some creature of their own to confess to such sale. The man is, of course, fined, but the Daroga pays it out of his own pocket and is no loser thereby, as the greater portion of the fine is awarded to him for detecting the crime. It is in this way that he is enabled to save his credit.

A secret enquiry into these matters by the authorities is solicited.

BARABAZAR GAZETTE,
June 10th, 1911.

14. The *Barabazar Gazette* [Calcutta] of the 10th June reproduces a London letter published by the *Hitavadi* from one Harendra Narayan Maitra, in which the writer contrasts the London police with that of India, expressing his admiration at the former's excellence and wishes that the latter should see them in order to follow their example.

NAYAK,
June 9th, 1911.

15. The *Nayak* [Calcutta] of the 9th June writes as follows about shadowing by the detective police:—

"Shadowing."

We have before this said many things about the proceedings of the detective police. We shall now describe the way in which detectives shadow and harass suspects. We had an impression that a detective policeman was one whom no one could recognise as such, that they were Government spies of various disguises and versed in many languages. But a detective of the Calcutta Police can be known a mile off. He who

loiters about your door, who shadows you everywhere, who only attempts an apology and can give no satisfactory account of himself when rebuked—him you are to know as a detective. The detective takes up lodgings in the immediate front of your house, sits in the betel-shop by the road-side, frightens the children of the house, tries to make friends with male and female servants and does many other things besides. But he can never conceal his identity.

These are annoyances calculated to amuse rather than otherwise and may be easily put up with. But the detective who shadows you and proclaims everywhere that you are a suspect and have fallen into the bad graces of Government does a deal of harm. Thanks to these detectives, two of our suspected friends cannot marry grown-up daughters. Our friends are not rich but their daughters are handsome. But what does that matter? Nothing on earth is handsomer than money. But, though not rich, our friends, but for the circumstance of their being suspects, could have somehow managed to marry their daughters by this time. But so mischievous are these detectives that wherever a match is settled they go there and warn the party against marrying his son to the suspect's daughter and thereby incurring the displeasure of Government, so that even high native officers shrink from entering into matrimonial relations with the suspects. If a suspect opens a shop the detective sits there. If he seeks employment the detective throws difficulties in the way of his getting it, if he writes in a newspaper the detective tries to intimidate its proprietor. We ask Lord Hardinge, are suspects then to live on nothing? Must they not have a family and marry their sons and daughters? We know that a suspect's life is bothered out of him if he happens to displease the head Babus of the Detective Department. We know that if one happens to be the brother-in-law of these Babus or even their fellow-villager he can commit "seven murders" with impunity. That is why we have already suggested that a list of such friends and relatives should be kept at the head office. Even the sons of these head Babus are like so many princes. If any boy quarrels with these princes the life is bothered out of him. If, on the contrary, one can ingratiate one's self with these princes he can come to know many secrets. That is why we have recommended that no State secret should be confided to any Bengali officer. We have said this plain truth because we have the welfare of the English Government at heart.

We shall be much reassured if Lord Hardinge has an enquiry made into the proceedings of these detectives. We should like to know for what offence respectable people become suspects. We should like to know whether the man who has the misfortune of becoming a suspect shall not be allowed to earn a livelihood. Who is it that prepares this list of suspects? We know indeed that certain respected leaders by frequently whispering words of abuse into the ears of high officials convert many into suspects. We know indeed that certain leaders proclaim some people as spies and thereby try to discredit them with the public. We know indeed that there are many worthies in our ranks who want nothing better than the opportunity to ruin others. We know that there are wicked people among us who steal letters from the post office and tries to poison the ears of Viceroy and Governors against some particular person. We know everything—the misdeeds of both the sides? But we also know that impartial justice, clemency and forbearance form the backbone of British administration. That is why we have spoken out our minds to-day, now that we have got an opportunity for doing so. We hope that Lord Hardinge will do justice in the matter and reassure the suspects by wiping out their stigma. We hope that Sir Edward Baker will keep a sharp eye on the procedure of the detectives, that he will do injustice to nobody by placing reliance on the statements of self-constituted "sinless" leaders, and suffer no poor creature to be crushed by the police. We live and can speak out our minds only because there is the English Government. If the *swaraj* of the body of brasspot-stealers had been established we should have been undone. We are inwardly and outwardly in favour of British rule. That is why we point out the circumstances which have rendered the particles of sand heated by the sun's rays* unbearable. No English official directly commits oppression on the people. The oppression is committed by people of this

* Those enjoying the confidence of the rulers are here spoken of as particles of sand heated by the solar ray.

country. It is the crow which devours the crow's flesh, the black man who undoes the black man. If a slave and the son of a slave acquires power, he is sure to commit *adultery* and that whether he be a leader or a high officer of the police. When vested with authority, such a person makes use of the whole extent of the authority for the purpose of oppressing his countrymen. Lord Hardinge surely knows this fact. We communicate these household secrets to him because we know him to be an experienced ruler. We humbly beseech him to protect us from the heat of "these particles sand," which have of become quite unbearable.

BASUMATI,
June 10th, 1911.

16. The *Basumati* [Calcutta] of the 10th June makes a severe criticism of Sir Edmund Cox's book entitled, "Police and Crime in India." The emeritus Deputy Inspector-General of Police, Bombay, says the writer, poses

as an authority on the subject of Indian police and struts out with the dictum that detective ability is natural with many people and cannot be acquired by education. The first part of this dictum is no doubt true, but not so the second part. It is perverting truth to say that education cannot give ordinary people an aptitude for possessing some degree of detective ability and even born detectives a greater aptitude in their art. Sir Edmund has found fault with Lord Curzon's police reform and thereby proved himself an ass. He has also said that Europeans make better detectives than Indians. This is a great mistake: for, it is impossible for Europeans who, in appearance, habits, language and ideas, differ altogether from Indians to shine as detectives in India. How many cases are there of criminals having been detected solely by European police officers? Sir Edmund has mentioned the names of Mr. Brewin of Bombay, Mr. Warburton of the United Provinces and Mr. Knyvett of Bengal. Mr. Brewin caused the deportation of the Nathu brothers. But as they were not tried by a competent law court people may not be unanimous in praising Mr. Brewin's action. About Mr. Warburton, whose achievements are known to many people, it is better not to say anything. As for Mr. Knyvett, he no doubt saved a number of innocent men from transportation for life in connection with a well-known dacoity in Cuttack. But had not those innocent men been punished on the result of the investigation of a European police officer, Mr. Scharr? Sir Edmund has, moreover, said a very astonishing thing. He has indirectly charged Musalmans with idiocy by saying that the rule that no one who has not passed the Matriculation examination will be entitled to enter police service, will deprive the Police Department of the services of respectable Musalmans. Why is Sir Edmund so anxious to fill the Police Department with uneducated men?

NAYAK,
June 10th, 1911.

17. The *Nayak* [Calcutta] of the 10th June writes as follows:—

The Police.

We have written all that we knew of the conduct of the police as a result of personal experience. We have spoken out our mind because Lord Hardinge wants to know our views. If those who have been harassed by the police in connection with the *swadeshi* movement, and those who cannot live in peace on account of being suspects will communicate their tales of sorrow to us we shall find place for them in our columns. If any one should for fear of loss of life or honour be loath to publish his name we shall undertake the entire responsibility for such publication. We have heard that a gentleman of Kuchtia has turned a *Sannyasi* in consequence of the harassment to which he was subjected by the police. We shall publish a full account of this man's life if it be communicated to us. Our town and mufassil readers will do well to furnish us each, according to the extent of his knowledge, with information on this head. By God's grace good times have come for us. We have got a Viceroy who is not annoyed by a statement of truth. This is a fit opportunity for making our grievances known. Many ask, how is it that the "virtues" of the police are discussed only in the *Nayak* and that they are not echoed by any other newspaper? We have to say in reply that our contemporaries are in mortal dread of the police. Those who are rich and who own houses and who live by conducting newspapers must be in mortal dread of the police. Nothing but the truth was stated in the *Daily Hitavadi* in regard to the *Bakr-Id* and still it lost its life. The *Basumati* office was searched and the paper fined for a simple advertisement relating to *Madanvilas*. There was something within and that

was why the matter was carried so far. We know the secret, but are, for various reasons, unable to divulge it at present. Lord Hardinge may come to know many secrets if he only takes the trouble to enquire. Now every newspaper knows that without Lord Hardinge's permission the police may no longer search any newspaper office or arrest and detain in *hajat* any respectable man. The fate of the *Daily Hitavadi* has made many extremely cautious. But one destitute of worldly possessions has nothing to fear from anybody. The *Nayak* has therefore no fear. It has not behind it mountains of

*An allusion to the Hindu medical firm maintained by the proprietors of the *Hitavadi*, Babus Debendra Nath Sen and Upendra Nath Sen.

*Kaviraji** pills, oceans of oil. Nor does its earnings suffice to support ten families, given over to thriftless luxury. The *Nayak* is not therefore afraid to speak the truth. The writers in the *Nayak* are no adulators of British administration, but

their object is that it should be based on the people's love and reverence and that every one may come to realise its greatness. We are confident that this solicitude of them will not be fruitless.

We shall tell Lord Hardinge one thing. The promotion of police officers who are censured by the public or whose conduct is severely commented upon by judicial officers has the effect of creating an impression in the public mind that for police officers reprehensible acts are a passport to promotion. Such an impression is bound to make many lose all respect for British rule. Mr. Kingsford strongly commented upon Rai Binodkumar Gupta's conduct in connection with the search of the *Sandhya* office. The Rai Bahadur was interrogated on the point in the High Court. His reply was that he had been promoted and honoured with a title after Mr. Kingsford's censure. Owing to the remissness of the police, during the *Bakr-Id* disturbances, the Marwaris were dishonoured and had their houses *looted* and the whole town was in a turmoil; but simultaneously a resolution was published by the Bengal Government under the signature of Mr. Stevenson-Moore applauding the police. Sir Edward Baker cheered the police with shouts of "Bravo! Well done!" The respectable residents of Calcutta became speechless with astonishment at the fervour of this laudation. From the time of Sir Andrew Fraser up to the present moment the police have been petted in a way that is sufficient to turn the heads of austere hermits to say nothing of policemen. To give another instance, the maltreatment by the Sub-Inspector Sarat Chandra Ghosh of Dacca of an employee of the *Nayak* has been repeatedly described in the *Nayak*. But has any high official in East Bengal yet made any attempt to redress the wrong? Such indifference makes the public form the natural conclusion and creates the impression in the minds of police officers that they are pet children who are at liberty to act just as they please. Such an impression is bound to make them oppress the poor and the helpless, for it is their look-out to make most of their service and not to have regard for the interests of the Empire. This is in human nature.

We shall say another thing to Lord Hardinge. Many of the European officers who wield the sceptre of authority in this country are only too happy if they can maintain their service, earn a pension and get back home. Many of them cannot stand being told the truth. Many of them have a fad or theory of their own and direct their subordinates to collect evidence in the light of that theory. The lower officers have, therefore, in many cases no alternative but to manufacture evidence and produce false witnesses. In open court such false evidence breaks down under cross-examination, the case is spoiled and ultimately the black officers are undone. All those political cases that have broken down in the two Bengals have broken down owing to this reason. An experienced native officer of Eastern Bengal has come to grief by reason of his anxiety to please his European superior. All difficulties will be at an end if the English officers are truth-loving and *subberdust*. The auspicious arrival of Lord Hardinge has, by itself, sufficed to bring back peace and end all troubles. If all Indian Civilians have taken a leaf out of his book and mend their way on his model then the Indians will be able to live in peace and security. You are the ruling race, India is yours. If you are anxious only to maintain your service and earn distinctions how shall we feel disposed to look to the interest of the Empire? We too shall then be anxious to maintain our service and gain our selfish ends by flattering

you. It is because you do not like to hear the truth told that newspapers and popular leaders are silent. They are availing themselves of this opportunity either to strengthen a college or to secure official advertisements or to conduct a subsidised newspaper. Such a state of things is disgraceful to the rulers as well as to the ruled. We have told Lord Hardinge many things without reserve. We shall bless him with uplifted arms if he acts with careful regard to all circumstances. By showing mercy to us he has obtained nothing but good results. If he does justice to us the countless millions of India will become his devoted servants.

JASOHAR,
June 3rd, 1911.

18. The *Jasohar* [Jessore] of the 3rd June says that the Namasudras in the Khulna and Jessore districts are well-known for their simplicity and meekness and that they have always lived in peace with their Musalman neighbours. It should, therefore, be enquired at whose instigation the illiterate Musalmans have oppressed the Namasudras.

MUHAMMADI,
June 9th, 1911.

19. Referring to the Namasudra-Musalman riots in Jessore and Khulna the *Muhammadi* [Calcutta] of the 9th June writes:—
The Namasudra-Musalman riots.

From the information that we are getting we should think that it is not proper to have the matter investigated by Hindu police officers only. It seems as if the Hindus' *Swaraj* has been established in the Khulna district. In these circumstances the authorities ought to keep a sharp eye on the investigations, at least for the purpose of removing the erroneous ideas which the illiterate section of the Muhammadan community have formed about the affair. Besides, the Musalmans should be allowed to lay their complaints before the police with safety. A correspondent writes to us that in many places the Namasudras are committing various acts of oppression on the Musalmans. Our correspondent makes many allegations against the police and the Namasudras, some of which are mentioned below.

(1) The police are arresting the Musalmans alone and this circumstance has so frightened the latter that large numbers are running away from their homes, while the Namasudras are taking this opportunity to oppress them (the Musalmans) in divers ways. The Musalmans cannot obtain any redress from the police whom they dare not approach for fear of being arrested.

(2) Ballak Khalasi, Ram Khalasi, Gagan Khalasi, and some other Namasudras of Dhushati have obtained the sum of Rs. 25 and a jar of *goor* from the wife of Madhu Molla, an absconding accused in the riot case, by falsely representing to her that they would get her husband acquitted.

(3) Some days ago these men waylaid three servants of Bachan Talukdar of Kalabari, thana Kalia, who were passing through Dhushati on their way to their own village, and robbed them of all the money they had.

(4) The same Namasudras have also obtained the sum of Rs. 50 and some ornaments from the wife of Gopal Khan, an absconding accused, telling her that they would cause Gopal's name to be removed from the list of the persons accused in the riot case.

(5) It is reported that a few nights ago some Namasudras of Naragati, thana Kalia, murdered Mechher Laskar, son of Ibrahim Laskar of Lakshmipasa, Thana Pachooria, while he was on his way home from Atila. The Namasudras threw away their victim's body in a field where it was eaten up by jackals and dogs. The police have so far done nothing to investigate into the matter.

(6) On the 23rd May last while Abdus Samad, son of Asimuddy of Bara Nal, thana Kalia, was coming home with some purchases he had made at a *hât*, some Namasudras of Bhowanipur, thana Khulna, assaulted him severely and robbed him of all that he had with him. Abdus Samad has not laid any complaint before the police because he knows that they are sure to give him trouble.

(7) On the same day the Namasudras of Bhowanipur also assaulted four Musalmans of Barsanal while they were coming home from Barasat, thana Khulna. In this case also the poor Musalmans have not dared to bring the matter to the notice of the police.

(8) One day while Jivan Sardar of Kumari, thana Khulna, was coming home with his wife, Jadav Dhali and some other Namasudras of the village of

Lohargati attacked them near the hat at Mathabhanga, took the woman away and outraged her. The Namasudras of this village also assaulted two Musalman boys of Haridaha and robbed them of some money they had on their persons. No one has as yet brought the matter to the notice of the police.

(9) Four musjids in the village of Bara Nal have been desecrated by the Namasudras who have looted and destroyed everything including many religious books.

(10) On the 28th May the Namasudras of Abalgati looted a boat loaded with paddy belonging to Zahiruddy Molla of Barasat, thana Khulna. The boat has also been destroyed.

(11) The Namasudras of Majhigati attacked a Musalman bridal party and robbed them of Rs. 200 in cash and many ornaments.

We hear from our correspondent that every Musalman, who is rather intelligent and has some knowledge of law, is being arrested by the police. The whole trouble arose in this way. During the recent Census the Lieutenant-Governor of Eastern Bengal and Assam issued a notification that any one calling the Namasudras Chandalas would be fined Rs. 50. This turned the Namasudras' heads who began to think that they could do anything they liked, so much so that they went about the streets in procession to the accompaniment of tom-toms. They had never considered the Musalmans as men, and this notification served to make them (the Namasudras) so arrogant and so defiant of law and order that they began to destroy the crops of poor Musalman cultivators by allowing their (the Namasudras') cattle to graze on their (the Musalmans') fields. Such a thing took place at Nilachar. Some Musalmans, finding all persuasions to be in vain, seized a cow and were taking it to the pound, when they were assaulted and the cow snatched away from them. This led to a sort of riot between the parties, and at night the Namasudras made a raid upon the houses of the Musalmans, set fire to them, and committed various acts of oppression on men and women alike. Some of the Namasudras were arrested and prosecuted, but, unfortunately for the Musalmans, they were all acquitted. After their acquittal the Namasudras paraded the streets in procession to the accompaniment of tom-toms and drums, and provoked the Musalmans in various other ways. In some places, such as Sachiadaha, Padmabila, Mathabhanga and others the triumphant Namasudras proclaimed by beat of drums that everyone could with impunity take possession of the lands and properties of Musalmans, who would obtain no redress in the law-courts. This led to many acts of lawlessness. Many Musalman houses have been raided and plundered. The Sub-Inspector of Kalia was an eye-witness of the looting of the Bara Nal village. The Namasudras say that if they can once subdue the Musalmans, who are numerically superior to them, they will in the long run be able to bring the whole of Hindu society under their control. The oppression of Namasudras has driven away large numbers of Musalmans from their homes, and the chaukidars who are mostly Namasudras only aid and abet their caste-people in persecuting the Musalmans. In fact the whole of the local police is composed of Hindus and we should think that it would be nothing short of injustice to the Musalmans if the task of investigation were left in their hands. Let the Musalmans be punished if they are found guilty, but we humbly ask the authorities not to allow the Namasudras to lord it over the Musalmans with or without the connivance of the police.

20. Anent the above the *Khulnavasi* [Khulna] of the 10th June contradicts the reports published in the *Muhammadi*.

The Namasudra-Musalman riots. The *Khulnavasi* says that the *Muhammadi's* allegation that the enquiry was entrusted solely to Hindu officers is not true, for Munshi Abdul Rezak, Sub-Inspector of Lohagara Thana, Munshi Ramnuddy, Sub-Inspector of Kalia Thana, Munshi Khoda Bux, a Sub-Inspector of Jessore, Syed Hatim Ali, a Sub-Inspector of Khulna, as well as the Superintendents of Police of Jessore and Khulna, the District Magistrate of Jessore, and others were among the officers who investigated into the riots. Several non-official Musalman gentlemen were also present. What, asks the *Khulnavasi*, does the *Muhammadi* mean by insinuating that the Hindus' *swaraj* has been established in Khulna? There is also no justification for the *Muhammadi's* correspondent, whose reports have been published in that paper, to say that the police are

KHULNAVASI.
June 10th, 1911.

arresting Musalmans only, for many Namasudras have been arrested as well. The Namasudras did nothing before the arrival of the police, nor did any one make any complaint against them. How should then the police arrest them until they could find any just cause for doing so? At one place within the jurisdiction of the Kalia Thana the Musalmans lodged complaints against some Namasudras who have been arrested. Thirteen Namasudras of Bhowanipur and Pilpaynagar have also been arrested on a charge of looting. Will the *Muhammadi* still accuse the police of partiality?

HITVARTA,
June 8th, 1911.

21. Commenting on the failure of the Dinapore Train Wrecking case consequent upon the retraction of his confessions by the approver, the *Hitvarta* [Calcutta] of the 8th June says that in spite of repeated failures the police does not abandon its practice of starting cases relying solely on the statements of approvers.

The paper requests the Government to order an enquiry into the allegation made by the accused Abdul Majid in the above case that his confessions as well as the statements implicating others in the crime were dictated by the Police Sub-Inspector.

BARA BASAR
GAZETTE,
June 10th, 1911.

22. Referring to the high-handedness of the Muhammadans who assaulted the Hindus very badly on the occasion of the *Barbari Yatra* at Hyderabad within the jurisdiction of the Canning Town Police Station, the *Bara Basar Gazette* [Calcutta] of the 10th June fears that Muhammadan oppression is gradually increasing these days.

BARA BASAR
GAZETTE,
June 10th, 1911.

23. Noticing the case of dacoity, rape, as well as murder at Kamarpara in Gauhatti, as reported by the *Advocate of Assam*, committed in the house of a Brahman widow, the *Bara Bazar Gazette* [Calcutta] of the 10th June remarks:—

It is a matter of great disgrace that such outrages come to pass in spite of the police arrangements. It shows that the police officers do not discharge their duties properly.

NAYAK,
June 10th, 1911.

24. Babu Jatindranath Datta, editor, *Janmabhumi*, writes to the *Nayak* [Calcutta] of the 10th June to suggest, in connection with the improvement scheme, a segregation of the prostitutes of the town, as their residence in the close vicinity of respectable houses cannot fail to be disastrous to the morals of young men and women.

NAYAK,
June 9th, 1911.

25. The *Nayak* [Calcutta] of the 9th June ironically approves of Sir Lancelot Hare's suggestions that every Indian, be he a feudatory Prince, a Raja, a Maharaja or an anglicised native, should be compelled to take out a license for fire-arms kept by him. All Indians are bound by the iron-chains of the Penal Code, why not then also by the fetters of the Arms Act? We are all equals, all blacks, all subjects of the English Government. Why should then any distinction be observed among us?

BARA BASAR
GAZETTE,
June 10th 1911.

26. Learning that the operation of the Arms Act is proposed to be made more strict in Eastern Bengal to deprive the people of their licenses for keeping arms, as it is suspected that these arms are used in dacoities, the *Bara Basar Gazette* [Calcutta] of the 10th June remarks:—

Does His Honour Sir L. Hare think that the license-holders are involved in dacoities? This is impossible because a license is never granted to anybody before having made an inquiry about his character. Why then is this step taken?

BANGAVASI,
June 10th, 1911.

27. The *Bangavasi* [Calcutta] of the 10th June writes:—
The two youths, who were accused of having been the accomplices of Nani Gopal Mukerjee, the young man who has been convicted in the Dalhousie Square Bomb Case, have been discharged for want of evidence. The other day the Under-Secretary of State for India said that the police could arrest men even on weak evidence. What an excellent pleading of the police cause! And the result is no doubt cases like that of the two innocent young men who have been harassed quite unnecessarily.

28. The *Hindi Bangavasi* [Calcutta] of the 12th June approving of the recent arrangement of the Calcutta Police of arresting in the night such wanderers as are unable to give satisfactory account of themselves, with the object of putting a stop to house-breakings and thefts, hopes that the police will not allow any gentlemen being molested along with the suspects.

HINDI BANGAVASI,
June 12th, 1911.

29. The *Nayak* [Calcutta] of the 9th June says:—
The Calcutta Police. *Prish Chandra Chakravarty*, a Brahmin and a detective to boot, was murdered in broad gas-light in a busy quarter and yet his murderer has not been traced. None but those who surrender themselves are ever brought to justice. If Nanigopal, the accused in the Laldighi bomb-throwing case, had not confessed his guilt, he could not have been punished. Those who were arrested as being his accomplices have had to be released. Thefts became rife in Calcutta, but the police was unable to arrest any one of the thieves. At last the police cast its broad net entangling a large number of people big and small. Can a police whose efficiency is such either command respect or inspire terror?

NAYAK,
June 9th, 1911.

30. The *Sulabh Samachar* [Calcutta] of the 9th June writes:—
Increase of crime in the country. The reports of dacoities published almost every other day in the papers show how the unruly element in the population is getting out of hand. Strict measures are necessary for their repression. The public cry down the police for committing oppression on them too much. But the police must necessarily take to severe measures if they are to put down this class of men who are getting more and more audacious daily. The police are not omniscient—they cannot detect the real offender by magic, so they are bound occasionally to put innocent men unwillingly to trouble. Those who blame the police on this account are not practical men. Anyway the police must actually bestir themselves to put down these dacoities, undeterred by any blame from discharging their duty.

SULABH SAMACHAR,
June 9th, 1911.

31. The *Dainik Chandrika* [Calcutta] of the 13th June notices how Bengal was at one time infested with dacoits on land and pirates on water, and how the heroic efforts of men like Major Rennell aided by faithful Bengalis freed the country from this pest, and says:—
Dacoity and piracy in Bengal. For some time past dacoits and pirates have again been showing their activities in Bengal. The attention of the Government has been drawn to the matter and surely the miscreants will before long be put down. We want to see police launches patrolling all rivers and canals in the country, officials like Rennell, Blackair and Eliot and police officers like Chandrasekhar and Bakaula everywhere engaged in suppressing dacoits. We do not mean to say that Magistrates and police officers are now negligent of their duties. But we are bound to say that dacoities and piracy are still rife in the country.

DAINIK CHANDRIKA,
June 13th, 1911.

32. Referring to the case in which the young daughter of the respectable Hindu inhabitant of Raghunathpur, within the Bagerhat Subdivision of the Khulna district, was recently kidnapped and outraged by a number of Musalmans, the *Basumati* [Calcutta] of the 10th June says that all Khulna has been astounded by the occurrence of such a case and awaits with anxiety the result of its trial. Cases of outrage on females have become very frequent in the country. Wicked people are sometimes decoying young girls and sometimes carrying them away by force. In some cases the poor girls are being hunted out and in others their whereabouts remain unknown. This is a serious state of things which the authorities ought to leave no stone unturned to remove.

BASUMATI,
June 10th, 1911.

33. One Nisikanta Sen Gupta writes to the *Nayak* [Calcutta] of the 10th June to complain that on the 6th instant at 8 P.M. he found two or three gunda-looking fellows molesting with grossly obscene speeches addressed to them a native gentleman and a native lady seated on a bench in a secluded part of the Eden Garden. His own timely intervention as well as that of a Sergeant who happened soon after to pass by made the fellows take to their heels. The correspondent called out at first for police help, but no policeman was in evidence. An incident like this is much to be regretted.

NAYAK,
June 10th, 1911.

Gundaism in the Eden Garden.

DAINIK CHANDRIKA,
June 10th, 1911.

34. The *Dainik Chandrika* [Calcutta] of the 10th June reproduces from the *Englishman* an account of the over-running by a tramcar in Calcutta of a boy, 12 years old, under such circumstances that but for rash-driving the boy's life could easily have been saved. The poor boy was an orphan. Who is responsible for his sad end? Will the police and the tramway authorities enquire into the matter?

BHARAT MITRA,
June 10th, 1911.

35. Through the mercy of Sir Herbert and his contemporaries the Provincial Governments have got the power to confiscate newspapers, books, leaflets, etc., at their will. Since they have got in their possession this powerful weapon lots of books have been confiscated. The only remedy against such forfeitures is to appeal to the High Court. But every editor, writer or painter cannot afford to approach the High Court, and in that case he is helpless. Mr. Craddock, the Chief Commissioner of the Central Provinces, has confiscated a book on "Medicine from Vegetable Kingdom" on the ground that it contains such words as may create disaffection towards the Government. Sedition in a medical book is altogether a new thing. But seeing that sedition has so much frightened the authorities none of their actions seems at all astonishing. The only thing for astonishment is that even the Anglo-Indian journals of the type of the *Madras Times* have condemned such confiscation.

(b)—Working of the courts.

HITVARTA,
June 8th, 1911.

36. The *Hitvarta* [Calcutta] of the 8th June has an article headed "Unjust dealings of the Collectorate" in which citing a few actual instances in the case of one Babu Ram Kumar Geonkar it has been shown that the detectives, appointed by the Government to discover the cases of omission on the part of traders and bankers of affixing due stamps on receipts and *Hundis*, being poor men apply all sorts of unfair means in order to get reward for detecting some such cases, which has been a source of great inconvenience, unnecessary expense, and some times humiliations to many respectable traders.

The paper requests the authorities to appoint paid detectives for the purpose even if there be apprehension that by so doing many cases will go unnoticed, for one of the fundamental principles of the British law is that "no matter a hundred culprits may escape punishment but the punishment of a single innocent is to be avoided."

BANGAVASI,
June 10th, 1911.

37. The *Bangavasi* [Calcutta] of the 10th June is not satisfied with the acquittal of Private Cowan who was lately on his trial in the Allahabad High Court on a charge of murdering an Indian cook. The paper asks the Government to call for the papers connected with the case and also to do something for the family of the deceased cook.

BASUMATI,
June 18th, 1911.

38. It has long been the practice with mukhtears, writes the *Basumati* [Calcutta] of the 10th June, to stand bail for accused persons in criminal cases and take fees for doing so. But recently the District Magistrate of Rajshahi has issued an order to the Secretaries of the Mukhtears' Libraries in the district to the effect that henceforward no mukhtear should receive any remuneration for standing bail. The order is said to be based on a dictum of the High Court in which the Hon'ble Judges of the Court have held that it is improper and unprofessional conduct for practising lawyers to take remunerations for standing bail. The mukhtears of Rajshahi have raised a hue and cry against the Magistrate's order, for it has put a stop to a good source of income to them. Many junior mukhtears and pleaders actually live on the fees that they get for standing bail. The above order will be ruinous to them. Besides this, most accused persons will henceforward have either to rot in *hajat* for want of persons willing to stand bail for them, or to induce mukhtears by bribes to do so. This will simply increase hardship instead of producing any good result. The authorities should carefully consider these points before taking any definite steps in the matter.

39. *Asent* the above the *Bangorasi* [Calcutta] of the 10th June writes:—

Remuneration of mukhtars for standing bail.

We do not know whether such a notice can be based on any opinion expressed by the High Court in connection with any case, or whether an order is required to be issued by the High Court before any Magistrate can take such a step. At any rate we should think that the Rajshahi Magistrate's order will cause no end of inconvenience if the mukhtars refuse to stand bail unless they are to get some remuneration. We hope that the High Court will do something in the matter.

BANGORASI,
June 10th, 1911.

40. Noticing the case reported by *Sanjivani* that in spite of the Dacca

Collector of Dacca and Muhammadans.

Collector's recommendation the Munsif of Narainganj ordered that the three Muhammadans sued against by a Bengali gentleman for the recovery of his dues should make payment at once, the *Bihar Bandhu* [Bankipore] of the 10th June says that this case is a testimony to the impartial justice on the part of the Munsif, foolishness of the three Muhammadans and undue favour of the authorities of East Bengal towards the Muhammadan community

BIHAR BANDHU,
June 10th, 1911.

(d)—Education.

41. Referring to the new rules promulgated by the Bengal Government

The new scholarship rules of the Bengal Government.

about granting scholarships to students who have passed the Matriculation and Intermediate Examinations, the *Sanjivani* [Calcutta] of the 8th June

SANJIVANI,
June 8th, 1911.

writes as follows:—

It has been ruled that scholarship-holders studying in private colleges may, at any time, be examined by two officers appointed by the Director of Public Instruction with the approval of the Principals of those Colleges, and, if the result of such examinations be unsatisfactory, their scholarships will be liable to forfeiture on the report of those officers. Why make such a distinction between scholarship-holders studying in private colleges and those studying in Government colleges? Do the authorities think that private colleges do not take good care to instruct their students? It is the duty of the University to look to the matter and, as a matter of fact, Inspectors appointed by the University do actually look to it. The University withholds affiliation from any institution that falls, in its opinion, below the standard of efficiency. As regards the point as to whether individual students mind their lessons or not, private and Government colleges stand on the same footing. The distinction made in the case of private colleges is, therefore, simply an insult to them.

It has also been ruled that students passing from schools coming under any of the following heads will not be given scholarships:—

- (1) Schools that willingly violate rules of transfer.
- (2) Schools the existence of which is in the opinion of the Director of Public Instruction, injurious to the cause of education.
- (3) Schools that are not certified by the Inspector as having existed from before previous July.
- (4) Schools that are not affiliated to the Calcutta University.

In the presence of heading 4) the necessity for heading (2) is altogether incomprehensible. How can a school, the existence of which is injurious to the cause of education, retain its affiliation to the University? The very fact that a school is affiliated to the University ought to be sufficient proof that its existence is not injurious to the cause of education.

Again, there is no division of scholarships between Intermediate Arts and Intermediate Science examinations. This is inconvenient to students.

Will not Government consider the above objections to the new scholarships rules?

SULABH SAMACHAR,
June 9th, 1911.

42. The *Sulabh Samachar* [Calcutta] of the 9th June writes :—

Allegations against certain teachers.

The *Khulnavasi* has lately been making a series of serious allegations against certain teachers in the local High School, and they have been reiterated by the *Telegram* as well. The matter demands prompt enquiry. If true, the offenders should be forthwith transferred, else the *Khulnavasi* should be told not to write in this way again.

HITAVADI,
June 9th, 1911.

43. The *Hitavadi* [Calcutta] of the 9th June says that the serious allegations made by the *Khulnavasi* against Munshis Helaluddin and Wahed, teachers of the Khulna

The Khulna Government School. Government School and Babu Piyari Mohan Mukerjee, Boarding Superintendent, call for a prompt and careful enquiry. The attention of the Bengal Government as well as the University is invited to the subject.

BANGAVASI,
June 10th, 1911.

44. While expressing its approval of the arrangements recently made in the Sanskrit College for the teaching of English in the B.A. classes thus saving the students from the trouble and inconvenience of having to go to the

New rules in the Sanskrit College.

Presidency College for attending lectures on that subject, the *Bangavasi* [Calcutta] of the 10th June takes exception to the new rule under which students not studying Sanskrit will be allowed to be admitted into the Sanskrit College. Nothing, says the paper, can be stranger than that a student of an institution primarily intended for the spread of Sanskrit education should be allowed to give up Sanskrit. What are things coming to under the management of Mahamahopadhyaya Dr. Satischandra Vidyabhushan! Are students not reading Arabic or Persian admitted into the Madrasah? In another year or two we shall perhaps see that the reading of Sanskrit will not be compulsory even in F.A. classes. What next, and next?

PURULIA DARPAN,
June 12th, 1911.

45. The *Purulia Darpan* [Purulia] of the 12th June protests against the proposed transfer of the office of the Inspector of

Transfer of the office of the Inspector of Schools from Purulia.

Schools from Purulia to Ranchi, on the grounds that Purulia being the centre of the railway system of Chota Nagpur affords greater facilities for inspection tours, and that provisions are cheaper at Purulia—no small consideration for the poor clerks of the Inspector's office.

(e)—Local Self-Government and Municipal Administration.

BIR BHARAT,
June 14th, 1911.

46. The *Bir Bharat* [Calcutta] of the 4th June reproduces from the

A cartoon on Calcutta Improvement.

Basumati of the 27th May the cartoon on the Calcutta Improvement (as reported on page 663 of the last Weekly Report, without the letterpress.

HITAVADI,
June 9th, 1911.

47. With reference to the new arrangement for water-supply in the town,

Water-supply in the town.

the *Hitavadi* [Calcutta] of the 9th June remarks that the municipal officers forget that they are servants of the public, or they would not have supplied the rate-payers with scanty, muddy and highly unwholesome water in this hot weather and suffered the Chief Engineer to proceed home before the new arrangements for water-supply were completed. The municipal officers who are responsible for this inconvenience of the public should be condignly punished.

Though matters have now improved a little as regards the quality and the quantity of the supply, water does not yet get up to upper storeys. In Benares, however, pipe water gets up even to third storeys.

MUHAMMADI,
June 9th, 1911.

48. Referring to the traffic regulations proposed to be introduced into

The proposed traffic regulations in Calcutta.

Calcutta by the Commissioner of Police, the *Muhammadi* [Calcutta] of the 9th June says :—

If it is to be an offence to keep a gharry waiting on the road longer than what takes one just to get out of or get into the carriage, it will be simply impossible for people to hire gharries by time; besides, if one's gharry is to wait for him nowhere except at cab stands one will often have to walk quite long distances to get into his gharry. And lastly, we do not think that there is no ground for the fear which is being entertained in many quarters

as to the new regulations being used as a lever for persecuting poor coachmen.

49. The *Samay* [Calcutta] of the 9th June has a long article in which it deals with the oppressions that people suffer at the hands of tieca gharrywallas in Calcutta. Tieca gharrywallas in Calcutta. In spite of the fixed rates of fare, they exact exorbitantly high rates from people. Moreover, the insolence of the Calcutta gharrywallas is notorious. Peace-loving people do not like to bother themselves by going to law-courts seeking redress against the gharrywallas and have, consequently, to submit to their extortions. In view of these facts some officers should be appointed to see that gharrywallas do not violate the law.

SAMAY
June 9th, 1911.

(g)—*Railways and communications, including canals and irrigation.*

50. The *Mithila Mihir* [Darbhanga] of the 10th June is sorry that the officers of the Bengal and North-Western Railway do not care for the convenience of the passengers, for even in the time of unusual rush no special arrangements are made for extra trains. Besides, the traders too have to suffer a good deal, adds the paper, as owing to insufficient number of goods trains, very long delays are made in despatching their goods which cause great loss to them. The paper, therefore, invites the attention of the Railway Board to the above grievances.

MITHILA MIHIR,
June 10th, 1911.

(h)—*General.*

51. The *Pallivasi* [Kalna] of the 31st May says that in 1906 the Subdivisional Headquarters at Raniganj were transferred to Asansol through the influence of the railway officers residing at the latter place, and at a disregard of the unanimous opposition of the inhabitants of the subdivision. At Asansol the court-houses have been constructed in the *muidan* outside the town without any shelter for pleaders and parties. This has been causing the greatest hardship and inconvenience to them. The attention of the divisional authorities is drawn to the matter.

PALLIVASI,
May 31st, 1911.

52. Referring to the invitation of opinions by the Government of the United Provinces from Divisional Commissioners about the desirability or otherwise of giving separate representation to Musalmans on District and Municipal Boards, the *Sanjivani* [Calcutta] of the 8th June says:—

SANJIVANI,
June 8th, 1911.

It is not difficult to surmise what sort of opinion the Commissioners will give. Separate representation for Musalmans on District and Municipal Boards will, however, add to the unrest which separate representation for them in Legislative Councils has already created in the country and aggravate the ill-feeling between Hindus and Musalmans. Hindus and Musalmans have the same political interests, so that it matters not which community sends the larger number of representatives. Suffrage should be based on qualifications and not on racial or religious distinctions. Again, if separate representation is granted to Musalmans, why should they be allowed to elect one and a half times the number of representatives that their numerical strength allows them to elect and also to vote in the general election. Government ought to give up this policy of partiality, for it is calculated to be productive of immense harm.

53. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 8th June thanks the Government of Eastern Bengal and Assam for trying to introduce the village panchayet system in its judicial aspect, but says that the village panchayets who are at present in service should not be vested with judicial powers. These men were appointed for collecting the chaukidari tax, and are mostly illiterate and oppressive, without any position in society. Competent men should be appointed village panchayets and vested with judicial powers.

*SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA*,
June 8th, 1911.

SANAY
June 8th, 1911.

54. In 1908, writes the *Sanay* [Calcutta] of the 8th June, Sir Harvey Adamson proposed to separate judicial and executive functions in Eastern and Western Bengal as an experimental measure. Lord Curzon supported the proposal, but under certain conditions, one of which was that the opinions of all Provincial Governments should be taken at the time of making a final decision in the matter. The object of imposing this condition is incomprehensible. We fail to make out how in a matter that concerns Bengal alone the opinions of the Governments of other provinces can be relevantly and properly sought. The Governments of Bengal and Eastern Bengal are the only Provincial Governments that can justly be consulted in the matter. Again, Government did well by publishing the original proposal of Sir Harvey Adamson. But since then it has kept back from the public all the correspondence that has passed between the Government of India and the Secretary of State on the question. This is doing an injustice to the public in a matter in which they are intimately concerned. It is to be greatly regretted that Government is making an inordinate delay in carrying out a separation of judicial and executive functions, a reform that is urgently required in the interest of good government. It is not in everything that the Government is so sluggish. Everyone knows with what an indecent haste the universally-opposed partition of Bengal was carried out. England is the ideal of India in the matter of dispensation of justice, and it is on that ideal that Indians seek a separation of judicial and executive functions. It is high time that Government introduced without delay this administrative reform, if not as a permanent measure, at least by way of experiment.

HITAVADI,
June 9th, 1911.

Executive interference with
judicial independence.

55. The *Hitavadi* [Calcutta] of the 9th June invites the attention of Government to the case of executive interference with judicial independence noticed in paragraph 62 of the Weekly Report on Native Papers of 10th June 1911.

HINDUSTHAN,
June 8th, 1911.

56. The *Hindusthan* [Calcutta] of the 9th June says that if five more Judges are appointed in the Calcutta High Court, the proportion of barrister, vakil and civilian judges should be as follows:—

Barrister Judges	...	...	...	...	7
Vakil Judges	...	...	...	...	7
Civilian Judges	...	...	...	...	6

In England none but barristers can be judges. Even the best Civilian judges in India can have no place on the bench in that country. The number of Civilian judges in the Calcutta High Court should, on the same principle, be small. Again, able, experienced vakils are in no way inferior to barristers in legal acumen. They should, therefore, have equal claim with the barrister to the High Court bench.

HITAVADI,
June 9th, 1911.

The Abor trouble.

57. In view of apprehended trouble from the Abors, the *Hitavadi* [Calcutta] of the 9th June expresses the hope that Government will make arrangements for guarding the North-Eastern frontier till it is in a position to undertake an expedition against this savage tribe in the ensuing winter.

BANGAVASI,
June 10th, 1911.

The Abors and the tea-planters
of Assam.

58. Asent the fear felt by the Indian Tea Association regarding the safety of the tea gardens situated on the North-East frontier close to the Abor country, the *Bangavasi* [Calcutta] of the 10th June writes:—

It is no doubt the duty of the Government to protect the lives and properties of its subjects, and from that point of view no one can say anything against the prayer of the tea-planters that the outposts on the Assam Frontier should not be removed. So far no one has ever heard of the Abors taking the aggressive of trespassing into British territory for molesting the planters. Mr Williamson has been killed in the Abor country and not within India. From this it cannot in any sense be inferred that the Abors are thinking of making a raid upon the tea planters of Assam. The Indian Tea Association is also anxious to know whether the Government propose sending a military

expedition for punishing the Abors. It seems as if the planting community will never have rest until such an expedition is sent, and they are vexed at our tactful and able Viceroy's keeping the matter in abeyance for the present. But do they ever think of the cost of the expedition?

59. Now that the Russian scare is over in consequence of the Anglo-Russian Convention, remarks the *Hitavadi* [Calcutta]

HITAVADI,
June 9th, 1911.

Retrenchment of military expenditure.

of the 9th June, alarmists like the *Times* newspaper are opposing any reduction of the army on the ground of apprehended troubles from the frontier tribes, the Afghans and the Chinese in Tibet. It is pointed out that about 100 years ago the Chinese brought 70,000 troops into Tibet. The *Times* has, however, forgotten to mention how conditions have altered since then, how the geographical knowledge of the country has improved and the Indian frontier brought nearer to it during the intervening period. If a large army must be maintained for the defence of the North-Western Frontier what is the good of paying an annual subsidy of 18 lakhs to the Amir?

There are at present 75 lakhs of European and about a lakh and a half of native soldiers in India, involving a total annual outlay of Rs. 29,34,45,000. Mr. Gokhale's proposals for the reduction of British troops by 20,000 and that of native troops by 10,000 is a reasonable one, considering that this addition was made in view of the menacing attitude of Russia at Panjde. At any rate, the former may be reduced by 8,000 and the latter by 15,000. As it is, the revenues of Government are absorbed to such an extent by the military expenditure that it has very little to spare for the progress of education or sanitation. Now that Government has turned its attention to the retrenchment of military expenditure it should effect the retrenchment in a way that will be appreciated by the people.

60. With reference to the rumour that Government will appoint Mr.

HITAVADI,
June 9th, 1911.

A planter as Director-General of Agriculture.

Coventry, a Darbhanga planter, Director-General of Agriculture, and not only so, but will also permit him to spend the summer months in Simla, the *Hitavadi* [Calcutta] of the 9th June fails to see why a planter should be given preference over educated Indians, who have received agricultural training in Cirencester, and who in default of appointments connected with agriculture are serving in other departments of the public service. One fails also to see how Mr. Coventry will conduct the work of agricultural supervision from Simla. It is hoped that Lord Hardinge will attend to the matter.

61. The *Nayak* [Calcutta] of the 9th June writes as follows:—

Race-gambling.

NAYAK,
June 9th, 1911.

Long live Sir George Clarke! He has done inestimable good by legislating against speculation on the turf. An English correspondent who has written to the *Times* on the subject has stated nothing but the bare truth. Who shall say how many families have been undone by such speculation? It may not do much harm to the rich European, but it is ruinous to the poor native. Lord Hardinge will earn our heart-felt thanks if he does away with such speculations in Calcutta.

62. The *Hitavadi* [Calcutta] of the 9th June remarks that it is no wonder

HITAVADI,
June 9th, 1911.

Speculation on the turf.

that the Anglo-Indians will resent Sir George Clarke's intention of interfering with speculation on the turf. His Excellency will, however, earn the thanks of the majority of the public if he carries his intention into effect.

63. Referring to the race and ring gambling question, the *Bharat Mitra* [Calcutta] of the 10th June writes:—

BHARAT MITRA,
June 10th, 1911.

Race and ring gambling.

The Government should stop gambling no matter of what nature it is. Race or ringgamblings are in no way less injurious than the common *couris* (shell) gambling. In stopping the same the Government will of course receive co-operation from the general public.

64. The *Hitvarta* [Calcutta] of the 8th June makes the following observations on the proposal of effecting a reduction in

HITVARTA,
June 8th, 1911.

Reduction in the Indian Army.

the native force of the Indian Army instead of in the British force as was expected:—

Is this the object of our agitation that our brethren be deprived of their livelihood as well of the little chance they have of testifying their valour?

What is the reason that the native force will be reduced instead of the British? We do not understand what is the object of the Government in doing so. The natural course is to reduce the white force, for their resources are extensive; they can go anywhere they like on the surface of the earth; they will be valued everywhere; so a reduction will do them no harm. But the condition of our countrymen is the reverse of it. Their prospects in the military service itself are very limited; they cannot rise to higher ranks; they are not given military training of the same standard as given to their white fellow-soldiers; their salaries are lower than those of British soldiers; even their arms are inferior. In spite of all these difficulties they live satisfied, and a more loyal army will scarcely be found in any other country on the globe; in bravery too their superiority has been testified on several occasions by European officers themselves; besides, they are more capable of bearing the climatic hardships of this country. So that in every way the Indian force is of greater value on the battle-fields of India.

What is then the reason that the native force is going to be reduced in spite of the above advantages? If it be argued that they are of no use in other parts of the Empire, specially in fighting against white enemies—first, we can by no means admit it; secondly, even if it be supposed to be true for a moment, it shows that the army of white soldiers is maintained in India not for India, but for the protection of the British Empire. If it is so, England should bear half of the cost. Or if the Indian army is maintained for the protection of India, it is surely proper that the majority should be Indians.

Apart from above consideration there can only be two grounds of effecting reduction in the native force—either its incompetency or want of loyalty. As regards the former reason, it is quite impossible that the gallant Rajputs, Sikhs, Gurkhas and Pathans of India be found inferior in their natural bravery to any other people; so if they are really incompetent the fault is of the English themselves who train them, for the incompetency must be due to defective training. Only recently Lord Kitchener has thrown like water crores of rupees of the poor subjects on the improvement of the Indian Army; and if still the native force is incompetent it is a matter of deep regret for us and a matter of shame for the rulers. But let us hope that incompetency is not the reason. As regards the second reason we can say with emphasis that the loyalty of the native army is in no way less than that of the British. But if really the want of loyalty among them be the ground for reduction we cannot say anything more than that the situation is dangerous.

Continuing, the paper entertains fear that perhaps this reduction in the military expenditure forebodes a heavy burden on India in the shape of its contributions similar to that to be made by the colonies towards the maintenance of the British Navy which forms the most important topic of the Imperial Conference.

We do not say, adds the paper, that we should lag behind in extending our help in protection of the Empire; but we are poor. Besides we have not been given such a position in the Empire as may give rise to any pride in our hearts for it. Can we not pray to Government that if really it is proposed to make India pay, like the self-governing Colonies, rights similar to those enjoyed by the latter should be bestowed on us beforehand.

BHARAT MITRA,
June 10th, 1911.

65. Commenting on the reply of Mr. Montagu to the question of Mr. Yate in the Parliament about the proposal of making reduction in the native force of India,

Ibid.

the *Bharat Mitra* [Calcutta] of the 10th June does not find it necessary or advisable to make any such reduction as it reflects mistrust on the part of the rulers for the Indians and want of mutual confidence should not exist between the rulers and the ruled. Another point for consideration is that the present discontent itself is sufficient and therefore it will be a great political blunder to create any further dissatisfaction in the country and so any reduction in the native army is inadvisable. The English Government in India owes its stability to the native force. Nobody should forget that the English sovereignty could not be established in India but at the cost of their lives. To speak the truth the generals and colonels would not do what the poor native army has done.

66. On the proposal of reducing the native force in India and not the British, the *Bihar Bandhu* [Bankipore] of the 10th June makes the following remarks:—

BHAR BANDHU,
June 10th, 1911.

It is not yet known what steps will be taken by Government to allay the discontent apprehended to arise among the Rajputs and others whose services will be dispensed with. It is satisfactory to note, however, that some statesmen are opposed to the proposal. If the authorities can rely on the opinion of the experienced European officers of the native army they will be convinced that the native soldiers are more obedient, hard-working, faithful, as well as braver than white soldiers, who are generally drunkards.

67. The *Bihar Bandhu* [Bankipore] of the 10th June approves of the decision of the United Provinces Government of appointing honorary munsifs, and noticing the fact that the first appointment has been made in the Ghazipur district, says that it would have been much better if the experiment were made in some such district where the work of the Civil Court is much heavier than that in Ghazipur.

BHAR BANDHU,
June 10th, 1911.

68. A munsif friend of ours, writes the *Basumati* [Calcutta] of the 10th June, says that if Munsifs are appointed by competitive examination a superior class of officers may be obtained for the work of Civil Courts and the officers themselves may be saved a good deal of trouble. The present rule is that no pleader who has not had at least three years' practice is eligible for appointment as a munsif. It is sheer waste of time for would-be munsifs to spend three valuable years of their lives in sauntering about, briefless, in law-courts. Would it not be better to appoint munsifs by holding a competitive examination amongst young men who have passed the B. L. Examination? The Punjab Government seems to hold this view, for it has advertised to hold a competitive examination for appointing a munsif. The attention of the Calcutta High Court is drawn to the matter.

BASUMATI,
June 10th, 1911.

69. The *Bharat Mitra* [Calcutta] of the 10th June says:—
We are much delighted with the news that the agitation about the affairs in Mauritius made in the Indian newspapers has produced great effects on the minds of the authorities in England. In the Parliament the reply which the Colonial Secretary has given to the question of Mr. King is very satisfactory, from which it appears that in a year or so the indent of coolies from India to Mauritius will be discontinued. It has been a disgrace to England that even after abolishing all sorts of slavery in the world it should allow a peculiar sort of slavery in one of its colonies. Justice-loving men would surely praise the Government of England for its liberality.

BHARAT MITRA,
June 10th, 1911.

III.—LEGISLATION.

70. The *Jasohar* [Jessore] of the 3rd June takes the *Nayak* and the Mr. Gokhale's Education Bill. Calcutta University to task for opposing the Hon'ble Mr. Gokhale's Elementary Education Bill. An education-tax may, like the chowidari-tax, be unpleasant to certain classes of people. But as the police is essential for the maintenance of peace, so education is necessary for the prosperity of the country. It is a happy sign that the *Sulabh Samachar* which is maintained by Government subsidy has supported Mr. Gokhale's Bill.

JASOHAR,
June 3rd, 1911.

71. Referring to the Calcutta University's protest against the Hon'ble Mr. Gokhale's Elementary Education Bill, the *Bankura Darpan* [Bankura] of the 8th June says that compulsory education and an education rate may be suited to England but are altogether unsuited to India in her present condition.

BANKURA DARPAN,
June 8th, 1911.

72. The *Hitavadi* [Calcutta] of the 9th June writes as follows:—
The Syndicate's disapproval of Mr. Gokhale's scheme of free compulsory education is nothing but sycophancy of Government. Since Lord Curzon's University reform the University has, in the matter of the spread of education,

HITAVADI,
June 10th, 1911.

become, as it were, a second fiddle to Government. This is, though a lamentable, an undeniable truth. The Syndicate's opposition to elementary education in the interest of high and secondary education evinces great selfishness and narrowness. We, too, are, for political reasons, partial to high and secondary education, but we cannot approve of this narrow selfishness.

The University's attitude in this matter, while it has pained and astounded us, also makes us strongly inclined to laugh. It puts us in mind of the toady of the mushroom Raja, who this moment, in imitation of the great man, indulged in a high panegyric of *patal* and the next moment, in imitation of the same authority, was even louder in his laudation of potato. When taxed with the inconsistency the poor fellow replied, "Your worship, I am not a servant of either potato or *patal*. I am your worship's servant and am bound to praise whatever your worship praises."

The Syndicate while disapproving the scheme has expressed itself in favour of the spread of education. If they had spared us this expression of sympathy we could have given it credit for sincere sycophancy like that of the toady referred to above.

BASUMATI,
June 10th, 1911.

73. The *Basumati* [Calcutta] of the 10th June severely censures the "The University on its test"—Calcutta University for having opposed the the Calcutta University on the Hon'ble Mr. Gokhale's Elementary Education Bill, Elementary Education. and says:—

The opposition proves what a mighty influence the Evil Sarasvati (Sarasvati, the goddess of learning, is believed to have a double, who inclines men to evil ways; there is obviously a reference to the Vice-Chancellor, Dr. Ashutosh Mukerjee who has the title of Sarasvati) wields over the learned body of men who constitute the Calcutta University. Under her influence these men, who hold the ticket of advancement of learning in their hands, have thrown off all shame and pronounced themselves against spread of education. Had they the least sense to discern the right things they would have considered that in most cases compulsion is required for making people do their duty. Why is punishment provided for fouling sources of drinking water? There is no chance of Mr. Gokhale's proposal proving oppressive to people. Had the University limited their protest against compulsion to the case of girls only, we could have credited it with some sense. Again, in raising the question of the bad condition of secondary education the University has simply given evidence of its intense selfishness. It is no argument that because the condition of secondary education is not all that can be desired, the country should not be provided with such a necessary thing as primary education. There is no want of men in the country who can be good teachers. But there are reasons for which they do not like to serve as teachers. Of these reasons we shall speak in a future issue.

BASUMATI,
June 10th, 1911.

74. The *Basumati* [Calcutta] of the 10th June publishes a cartoon—a parody of a scene in the well-known Sanskrit drama *Sakuntala*—in which Dr. Ashutosh Mukherji, Vice-Chancellor of the Calcutta University, is represented as King Dushmanta ready to pierce, with an arrow from his powerful bow, an innocent deer, Mr. Gokhale's Elementary Education Bill, in a hermitage, the Senate House at College Square, while a hermit rushes forward and earnestly requests him not to kill the poor meek animal. The letter-press is as follows:—

New Dushmanta, Ashutosh—Gokhale's Bill! I will pierce it with an arrow.

(Pulls the bow-string as far as his ear).

Hermit Panchananda—(With great agitation) Great king! This is a deer of the hermitage. Do not kill it, do not kill it.

Your sharp arrow is poisoned with University education.

O Ashu, do not send it against the weak body of a deer.

BANGAVASI,
June 10th, 1911.

75. The *Bangavasi* [Calcutta] of the 10th June agrees with the opinion expressed by the Syndicate of the Calcutta University on Mr. Gokhale's Education Bill, an opinion which, the paper says, is shared by every right-thinking man who knows the real condition of the country. The paper thinks that Mr. Gokhale would do well not to make more fuss over his Bill.

SANJIVANI,
June 8th, 1911.

76. In the course of a long article, the *Sanjivani* [Calcutta] of the 8th June speaks of the devastations that plague, cholera, malaria, small-pox and other diseases have been carrying on in India. The last census shows that the present rate of increase of population in this country is much lower than that in Europe. In fact, in districts like Jessore and Nadia population is actually decreasing. Are there no means of preventing or even checking these devastating diseases? It is generally found that towns are more healthy than villages. This is due to the fact that in towns greater attention is paid to sanitary laws and principles than in villages. Townspeople being more educated than villagers give more importance to sanitation. In Bengal, not to speak of any other part of India, less enlightened villages are left quite uncared for, overgrown with shrubs, bushes and jungles, spotted over with pits and ponds containing foul putrefying water and unprovided with means of drainage. Sources of water-supply are rarely cleansed and repaired, but are directly contaminated with all sorts of dirt. In many villages silting up of rivers and inability on the part of the villagers to excavate tanks have led to serious outbreaks of malaria. The result of all this is that villages have become hot-beds of all sorts of virulent diseases. Such of its inhabitants as can afford to live in towns remove there, leaving the poor to take care of their miserable lives as best as they can.

Is there no remedy for this state of things? Surely Government as well as the public have their duties in this respect. It is the duty of the Government and Municipalities and District Boards to reclaim silted rivers and tanks, excavate new tanks and wells and encourage others to do so, provide means of drainage and compel villagers to clear jungles, keep passages of water in proper condition, fill up insanitary pits and ponds and construct latrines at a distance from tanks and rivers. It is the duty of the villagers to co-operate heartily with the Government and public in improving sanitation as much as they can and follow ordinary laws of health in the management of their households. In fact, Government can do nothing unless they themselves actively co-operate with it and have knowledge of and regard for sanitary laws and principles.

But for the ignorance of the people the condition of villages would have been much better than what it is now. Low-class villagers and even women of respectable classes in villages have no idea of sanitation. One of the arguments of the opponents of the Hon'ble Mr. Gokhale's Elementary Education Bill is that the sanitation of the country requires the first attention of the Government. But it is incomprehensible how with all the efforts of the Government sanitation can be improved unless people themselves have education enough to make them care for it. Education and sanitation are mutually dependent. Health is as much necessary for education as education is for maintenance of health. It is, therefore, necessary that efforts at sanitary improvement should be coupled with efforts at universal education.

IV.—NATIVE STATES.

77. Learning that the minor Maharaja of Jodhpur will shortly proceed to Europe for receiving education, the *Bir Bharat* [Calcutta] of the 4th June asks the guardian of the young Maharaja whether His Highness's education in this country has already been completed and he has acquired full knowledge of the matters concerning India.

BIR BHARAT,
June 4th, 1911.

VI.—MISCELLANEOUS.

78. The *Pallivasi* [Kalna] of the 31st May fears that in spite of the official *communique* prohibiting people from making any prayer to the King-Emperor on the occasion of His Majesty's ensuing visit to India the Indians will not be able to check their natural propensity to make their wants and grievances known to their sovereign. His Majesty also will not, it

PALLIVASI,
May 31st, 1911.

The Royal visit and the people's prayer.

is hoped, make his visit barren of commemorative marks. Some expect that he will rescind the partition of Bengal, some that he will abolish slaughter of cows, and so on. It is sure that His Majesty's Indian tour will not merely be a long-drawn pageantry and career of amusements, but will be marked by the conferment of some great benefit upon the Indian people. What is feared is lest the officials should induce His Majesty to make such a grant as will not be liked by the people. But considering that Lord Hardinge sits at the helm of the Government of India, they need not at all be anxious in this respect.

The writer next suggests that to commemorate the visit of His Majesty to India a law should be passed preventing money-lenders from demanding high rates of interest from their debtors. It is because now-a-days moneyed men in India exact high rates of interest from debtors that the latter refrain from utilising Indian capital in trade and manufacture. This is the true cause of the degraded condition of arts and industries in this country.

JASOHAR,
June 3rd, 1911.

79. The *Jasohar* [Jessore] of the 3rd June says that instead of spending Rs. 25,000 on a casket for holding the address to be presented to His Majesty the King-Emperor, the money should be spent in some permanent work of public charity.

The Calcutta Municipality's casket for presentation to His Majesty.

NAYAK,
June 9th, 1911.

80. The *Nayak* [Calcutta] of the 9th June remarks that the King-Emperor is a veritable ocean of mercy. He has directed that no expenditure should be incurred in respect of caskets to enclose addresses intended for presentation to him. The Emperor is for putting a check on our extravagance, but so thriftless are we that we are loath to obey his direction. Long live the Emperor! May all obey his direction!

The Emperor and expenditure on caskets,

BHARAT MITRA,
June 10th, 1911.

81. Noticing the desire expressed by the King that the large sums proposed to be spent on caskets to be presented to His Majesty should be utilised on charitable purposes, the *Bharat Mitra* [Calcutta] of the 10th June says that it has given great satisfaction to His Majesty's loyal subjects and remarks:—"The people uselessly wasting money on caskets should bear in mind that His Majesty has no value for their ostentatious loyalty."

Waste of money on caskets for His Majesty.

BASUMATI,
June 10th, 1911.

82. The *Basumati* [Calcutta] of the 10th June says:—

The Calcutta Royal Reception Committee's decision.

The members of the Calcutta Royal Reception Committee, the self-styled 'noblemen' and 'gentlemen' amongst whom there are title-holders of all descriptions and decendants of title-holders and men whom all the railway stations in India unanimously declare as not being gentlemen—such members of the Calcutta Royal Reception Committee have decided to celebrate Their Majesties' visit to the metropolis of India by (1) a copy of the Murshidabad *Nowroja* procession, (2) a part of the Dacca procession and the war-dance of Uriya-paiks, and (3) a reproduction of the ancient Hindu *Dassera* procession of the time of Raja Vikramaditya. Now, what is the war-dance of Uriya-paiks? Is it the hideous dance with striking of *lathis* against each other which Uriyas indulge in on occasions of the *Dola* festival and which has been caricatured by the celebrated theatrical artist Amritlal Bose? What is the *Dassera* of Raja Vikramaditya's time? Is it poet Dwijendralal Ray's satirical song—'King Vikramaditya had nine jewels who were nine brothers,' in another form? In fact, we are astonished at this outburst of antiquarian spirit on the part of our 'noblemen' and 'gentlemen'—a spirit that so long lay hidden in them like oil in oil-seeds. Ah! What a fine thing must the *Dassera* procession be! The processions will be organised by English artists at a remuneration of Rs. 17,000. The Dacca procession and Murshidabad *Nowroja* have always been managed by Bengalis. As for the Uriya dance and Vikramaditya's *Dassera*, have not the 'noblemen' and gentlemen the power to imitate and reproduce them themselves? Beware, the Bengali's reputation for power of imitation is at stake.

HITAVADI,
June 9th, 1911.

83. The *Hitavadi* [Calcutta] of the 9th June has the following:—

The Indian Sovereign and the Indian people.

According to the oriental conception the sovereign is the source and embodiment of all power. We orientals cannot imagine a sovereign with

limited authority. This will be illustrated by an anecdote that we shall presently relate. During the stay of the Princess of Wales in the United Provinces an old woman fell at her feet beseeching mercy with tears. Moved by this sight the Princess asked the woman the cause of her distress, whereupon the latter told the Princess that her son had been sentenced to transportation for life for some heinous crime and that it was on his behalf that she besought mercy. The Princess replied that she would represent her case to the Viceroy, but she could not promise her a pardon. This struck all with amazement. What! The daughter-in-law of Queen Victoria has not even the authority to pardon a felon!

Ours is an anomalous position. Our sovereign is one with limited authority like the generality of occidental sovereigns, while we ourselves, unlike the people of the West, are fully dependent upon our Government like any other oriental people. To remove this anomaly we must either have our sovereign vested with unlimited authority or else acquire the self-governing rights of occidental peoples. If we ask our Government for those rights, they answer:—"You are an oriental people and must be content to remain as such. You cannot expect the rights that occidental peoples enjoy." They are all the same for exacting from us on behalf of the sovereign the absolute homage that oriental monarchs exact from subjects upon whom they can confer any boon they like.

The question then is in what spirit are we to approach our sovereign on his visit to India? Are we to lay our grievances before him in the manner of an oriental people approaching their sovereign? Or are we to conceive of him as an occidental sovereign with limited authority and consider how far we have been able to acquire the rights of occidental peoples? Anyhow, the anomaly must be removed. The sovereign must not be of the occidental type while the subjects are of the oriental type.

84. The *Basumati* [Calcutta] of the 10th June takes exception to the request made to the vernacular press in Oudh and Rohilkhand to elect two representatives for the Delhi Durbar. Lord Curzon invited the representatives of certain newspapers to the Delhi Durbar of 1903, instead of requiring them to be elected. "Do not eat at home, nor come to my house so long as you are not called"—this is the sort of invitation that newspapers are going to receive on the occasion of the ensuing Durbar.

BASUMATI,
June 10th, 1911.

85. Referring to the Government order allowing only two representatives of the newspapers of the Agra and Rohilkhand Divisions to attend at the next Delhi Durbar, the *Bara Bazar Gazette* [Calcutta] of the 10th June desires to know what the Government orders are regarding the Hindi papers.

BARABAZAR GAZETTE 2,
June 10th, 1911.

86. The *Dainik Chandrika* [Calcutta] of the 9th June speaks of the contradictory views that Lord Morley holds about India and Ireland on the question of self-government. His Lordship would give self-government to Ireland but nothing of the kind to India, although he sees what gigantic preparations India is making for the reception of the King and Queen of England, and how slightly the proposal of according a reception to Their Majesties in Ireland has been received by the Dublin Municipality. Lord Morley's principle is incomprehensible. Ireland gets self-government for open disloyalty while India is refused it in spite of her deep loyalty.

DAINIK CHANDRIKA,
June 9th, 1911.

87. The *Prasun* [Katwa] of the 9th June says that the King-Emperor's visit to Bengal should be commemorated by the raising of funds, the interest on which should be devoted to projects of water-supply. When the waters of George tanks and Mary tanks will save the lives of numberless villagers from untimely death due to ill-health, the blessing that they will utter for Their Majesties will not go in vain. Water-scarcity is at present the source of the greatest distress in villages and small towns in Bengal. The suggestion made above, if carried out, will make a much better memorial than the foundation of a college or museum which can be of use to a few people only.

PRASUN,
June 9th, 1911.

BANGAVASI,
June 10th, 1911.

88. There is a rumour, says the *Bangavasi* [Calcutta] of the 10th June, that in commemoration of the visit of His Majesty to India, the Partition of Bengal will be annulled, that the two Bengals will be placed under a Governor, and that Sir John Hewett will be chosen for the post, the Lieutenant-Governorship of the United Provinces being given to Sir Charles Bayley who was to have succeeded Sir Lancelot Hare as the Lieutenant-Governor of Eastern Bengal and Assam. We do not think that the rumour is altogether without a basis.

SANJIVANI,
June 8th, 1911.

89. Referring to the rumour spread by *Capital* to the effect that the partition of Bengal will be rescinded on the occasion of the ensuing Coronation Durbar at Delhi, the *Sanjivani* [Calcutta] of the 8th June says that King George V will be the first English Emperor of India to come to the country. The Indians therefore expect many things from this visit according to Indian custom. And so far as the Bengalis are concerned, nothing can be so welcome to them as the annulment of the partition of Bengal carried out in spite of the unanimous protest of all Bengalis, against the protest of the Anglo-Indian press in Bengal and of the Liberal press in England, and with only the half-hearted assent of Mr. Brodrick (now Lord Midleton). The partition was, as Lord MacDonnell characterised it, the greatest blunder of British rule in India. The wound which it inflicted on the hearts of the Bengalis is still sore. The present lull in the agitation against it is due to the severely repressive measures which the Government of India has inaugurated during the last few years. The wound still rankles, and it will rankle so long as the partition is not annulled. Eastern Bengal and Western Bengal have one heart and one mind, and hand in hand they were advancing in the path of prosperity when the partition separated them. It is feared lest, if the partition is allowed to stand, the inhabitants of the two separated parts of Bengal should be estranged from each other in course of time and lose the strength of unity which they now possess. Previous to the partition, Hindus and Musalmans in Bengal lived in amity and entertained good feelings towards each other. Though professing different religions and following different religious and social customs, they had the same interests and the same ideals in the political field. But since the partition they are becoming estranged from each other. The Musalmans of Eastern Bengal had at first opposed the partition, but after some time some of their leaders began to support it for reasons of their own. Temporary sectarian interest made them blind to the permanent good of the country. Next the fearful incidents that happened at Jamalpur and many other places served to widen the breach between Hindus and Musalmans. And now we hear that Hindus and Musalmans have even different political interests, so that there ought to be separate representation for them even in District Boards, Local Boards and Municipalities. The non-sectarian educational institutions of the Government are no longer considered sufficient for the education of Musalman boys, so that efforts are being made for founding a Musalman University for them. Alas! for the wise saying of Sir Syed Ahmed that Hindus and Musalmans are the two eyes of Mother India! The partition of Bengal has falsified it.

The partition has placed the Bengali Hindus at a great disadvantage; for in both the provinces of Bengal and Eastern Bengal and Assam they are in the minority. In enlightenment and education, however, they are inferior to no other people in India. The Musalmans of Western Bengal also are in a minority in that province, and so they are opposed to the partition. In the last Musalman Educational Conference held at Rangpur their representatives were not accepted as delegates—so strongly are forces of disruption working in the country.

The partition has immensely increased the cost of the administration of Eastern Bengal, so much so that it has to be maintained annually with large Imperial grants. The forces of anarchy and misrule against which Government has been struggling for the last few years are also the effects of the partition. At the time of making the partition Government said that the two parts of Bengal would be governed on similar lines. But in practice we see that

while Bengal has got an Executive Council, Eastern Bengal has got nothing of the kind.

Some people say that Eastern Bengal has prospered in many directions owing to the partition of Bengal. The educational expenditure of the Government of the new province has been increased. But the increase granted has been almost wholly utilised in appointing an additional number of inspecting officers and forcing grants on schools which formerly used to be maintained by public subscriptions. So far as real education is concerned it is on the wane in the new province, as is unquestionably proved by the fact that the numbers of schools and students in it have decreased. The Musalmans there are now said to pay more attention to education; but, as a matter of fact, they are paying increased attention to education in every part of India. The partition has nothing to do with the matter. On the contrary, the recent decrease in the number of *pathshalas* and *mukhtabs* in Eastern Bengal proves that education is not progressing amongst Musalmans there. As a matter of fact the number of Musalman students studying in the *mukhtabs* has decreased. Besides this it is not only in Eastern Bengal, but in all other parts of India that the Government's educational expenditure has been increased. In Eastern Bengal the District Boards have rather decreased their educational expenditure.

The Government of Eastern Bengal and Assam has made no great effort to improve the sanitation of the new province and the source of its water-supply. The police force in the province has been greatly strengthened, but without making life and property more secure than before. In short, the partition has done no good to either Eastern Bengal or Western Bengal. But it has been productive of immense harm. People will be really glad if it is annulled on the occasion of the Coronation Durbar.

90. The *Hitavadi* [Calcutta] of the 9th June remarks that it is rather curious that the *Statesman* and the *Indian Daily News* should be dilating on the good results of the

The Partition.

Partition (results, by the way, that no one else can perceive) just at the moment when Government is credited with the intention of effecting a modification of it. It is, however, to be hoped that if Government is really resolved upon rectifying its mistake it will not suffer itself to be dissuaded from its good purpose by what interested people may urge.

91. Referring to the selection of Lord Curzon for holding the Indian insignia on the occasion of the Coronation of His Majesty George V, the *Marwari* [Calcutta] of the

Lord Curzon to represent India.

2nd June says that the public opinion which protests against the selection demands that in case an Indian is not to be selected, the duty should be entrusted to Lord Minto. "It is an irony of fate," remarks the paper, "that Lord Curzon would hold the Indian insignia."

92. The *Samay* [Calcutta] of the 9th June says that the selection of Lord Curzon for bearing the Flag of India on the occasion of King George V's Coronation in

Lord Curzon as bearer of the Flag of India at the Coronation.

London has failed to give satisfaction to the Indians who consider His Lordship as the cause of much of their trouble and misery.

93. Referring to the arrangement that the Secretary of State for India will represent India in the Imperial Conference, the *Sanjivani* [Calcutta] of the 8th June asks if it would not have been better to invite a representative of the Indians to perform the function.

In dia in the Imperial Conference.

94. The *Hitavadi* [Calcutta] of the 9th June writes as follows:—

The Imperial Conference and Indian aspirations after self-government.

All the British possessions are represented on the Imperial Conference except India to which the King of England owes his title of Emperor. Who is to represent India? She has no self-government, no Parliament, and consequently no Premier also. It is Lord Crewe therefore who has to pose as the representative of India on the Conference. It is but natural that Indians should be pained by this unseemly arrangement. Aspiration after continuous progress is a law of human nature, and Indians are no exception to this law. That is why the proceedings of

HITAVADI,
June 9th, 1911.

MARWARI,
June 2nd, 1911.

SAMAY,
June 9th, 1911.

SANJIVANI,
June 8th, 1911.

HITAVADI,
June 9th, 1911.

the Conference make the people of this country wonder when fortune will smile upon them and when the Premier of India will deliberate on questions of Imperial concern along with the representatives of the Colonies.

When fortune will smile upon India and whether it will smile upon her at all are questions that are not easily answered. But if the English be true to their pledges, we shall obtain rights equal to those of the Colonists. True, such a declaration will make our Anglo-Indian contemporaries set us down for mad men, for they ridicule us for giving expression to similar aspirations at the meetings of the Congress. True it is that Lord Morley has declared more than once that he cannot even imagine the time when full self-government will be granted to India. Still we cannot give up our hopes of self-government, and cannot regard the day of its realization as so distant as His Lordship and our Anglo-Indian contemporaries consider it to be.

There is no denying the fact that the authorities are making undue delay in granting us self-government. It is only the other day that the Boers fought against England to the bitter end, and still the English have been graciously pleased to grant them full rights of self-government. How is it then that we who have served the English faithfully for more than a hundred years are still shut out of those rights? This question is differently answered by different persons. Some say that the English are partial to valour and prowess, and they have therefore favoured the Boers with the right of self-government. We have not been able to display valour and prowess, and therefore we have not been similarly favoured. We cannot, however, accept this for a true view of the case. In our opinion the English cannot trust us with self-government, because they do not yet know us and cannot therefore trust us fully, and also because they have doubts about our fitness for the right.

We cannot blame the English for this hesitation, for, unlike the Colonists, we are aliens in race and religion. It is also almost impossible for them to enter into our feelings. There is also apprehension of future troubles.

The very proceedings of the Imperial Conference are enough to show how baseless are the fears of those who suppose that we shall throw off British domination as soon as we received a little independence. General Botha has declared that now that England has granted his compatriots the right of self-government, there can be no question any longer as to their loyalty. Gladstone, too, was of opinion that the granting of independence to a people was a sure means of securing their heartfelt devotion. The Conference has unanimously declared with confidence that the conferring of the full right of self-government upon Ireland will have the effect of converting her people into loyal subjects of the British Crown.

If such be the case everywhere, why should it be otherwise in India? It is fortunate that the authorities are convinced of the beneficial effect of liberalism even in the case of Indians. There is no doubt that we shall obtain greater rights. Let the authorities trust us with rights and we shall not be found unworthy of them.

The Colonies have acquired complete independence as regards the management of their internal affairs and yet they are and shall always remain loyal to England.

The support lent by the Conference to Irish Home Rule has served to strengthen the hands of the Liberal Government. We hope that Government will curtail the powers of the House of Lords and do away with an anomaly and an injustice by conferring upon Indians the rights possessed by the Colonists.

95. The *Bharat Mitra* [Calcutta] of the 10th June writes—

India and Imperial Conference.

Although India is regarded to be the brightest jewel in the Crown of the British Empire actually it is quite uncared for. It is India which has given the title of Emperor to His Majesty George V; it is India which has raised the small British kingdom to the position of an Empire; it is India to which lakhs of English people are indebted for their livelihood. But the self-same India has no place in the Imperial Conference. How strange it is that the self-governing Colonies from which England derives no pecuniary benefit and which do not contribute at all to its greatness in the eyes of other nations, be allowed to send their representatives to the Conference, while India be represented by the Secretary of State? It is true that the Indian Administration is carried on solely by the Secretary of

State, and the Viceroy and the Indians have actually no hands in it, but this does not mean that all the views of the Secretary of State or Government of India are acceptable to Indians. Just take the question of Imperial Preference—which means that within the Empire the people in their purchases should give preference to British goods, brought by British vessels, manned by British sailors, over the goods of other countries. Owing to the peculiar circumstance of this country the Indians cannot willingly agree to this preference, not because they are less loyal than any other people of the Empire, but for the reason that being very poor they have no other alternative than to use the products of their own country. The foreign goods can be purchased by one having sufficient wealth. If the Indians will not encourage their home industry by purchasing indigenous goods, they will bring on them greater calamity. So they cannot accept the Imperial preference. In the same connection there is another thing, that the white people of Australia and other Colonies do not like to treat the coloured people on equal footing with themselves. The President of New Zealand, discussing on the laws relating to navigation, said that Colonies should have more power in these matters and that they should have much freedom in dealing with the coloured sailors of Asia, having power to discontinue engaging the people of Asia as well as other foreign countries, whenever they like to do so. When such is the state of things, what more hope can be entertained? The loyal Indian subjects can never have sympathy with such attitude.

96. It is being suggested by some Englishmen, both in England and in India in the Imperial Conference. India, writes the *Dainik Chandrika* [Calcutta] of the 13th June, that one or two men from India ought to represent this country in the Imperial Conference. We approve of this proposal if by one or two men from India one or two Indians are meant. But if it is meant that one or two Anglo-Indians should represent India in the Imperial Conference we oppose the proposal, for the Secretary of State for India will represent the country much better than such men.

DAINIK CHANDRIKA,
June 13th, 1911.

97. Referring to the Right Hon'ble Mr. Amir Ali's opposition to Sir Earle Richards's proposal at the annual meeting of the Moslem League held in London to the effect that there should be centres of Barristership Examination in India, the *Sanjivani* [Calcutta] of the 8th June says:—

SANJIVANI,
June 8th, 1911.

It is true that England affords much greater opportunities for acquiring knowledge than India does. But we fail to make out what necessity there is for Indians to go to England for becoming Barristers-at-law. Why does Mr. Amir Ali object to simultaneous Barristership Examinations in England and India? Education in England is generally too costly for Indians, and there are also dangers of great temptations for Indian students in England.

98. A reporter from London, writes the *Sanjivani* [Calcutta] of the 8th June, says that the law which will be passed by Parliament for increasing the number of Judges in the Calcutta High Court to 20 will contain a provision empowering Provincial Governments to establish High Courts within their jurisdictions from time to time with previous notices. If the report is true, a serious blow will be dealt to the administration of justice in India, for Judges of High Courts established by Provincial Governments cannot be expected to be able to dispense justice with perfect independence.

SANJIVANI,
June 8th, 1911.

99. Anent the above rumour, the *Basumati* [Calcutta] of the 10th June says that the authorities will be committing a great blunder if they introduce such a great and significant change without consulting public opinion in India.

BASUMATI,
June 10th, 1911.

100. The *Marwari* [Calcutta] of the 2nd June refers to the laws of the Baroda State prohibiting the use of tobacco and liquor by young men of immature age, and requests the Government to enquire after and consider over the same, as there is a great need in the whole of India of such a law as would prevent young boys from falling a prey to the evil of smoking which is so injurious.

MARWARI,
June 2nd, 1911.

JASOHAR,
June 3rd, 1911.

101. The *Jasohar* [Jessore] of the 3rd June says that the Government of India ought to follow the examples of the Governments of China and Japan and of some of the Native States of India in checking the use of intoxicants and prohibiting the use of wine by boys. The authorities ought also to establish associations for educating the public mind about the harmful nature of intoxicants. Under the circumstances the refusal by the Government to accept the Hon'ble Mr. Sabha Rao's proposal in the matter is really regrettable. The Government ought to be alive to its responsibility for the moral welfare of its subjects.

SAWJIVANI,
June 8th, 1911.

102. Referring to the new law promulgated in the Baroda State for dealing with the juvenile offenders, the *Sanjivani* [Calcutta] of the 8th June says that it pains everybody to see young boys smoking cigarettes or drinking wine. Should not the Government of India legislate against such practices as the Baroda State has done?

BARA BAZAR
GAZETTE,
June 10th, 1911.

103. The *Bara Bazar Gazette* [Calcutta] of the 10th June asks what the Government proposes to do now for British India when they have obtained the required information about the laws of the Baroda State discouraging the use of tobacco and liquor among the young to which their attention was drawn by the Hon'ble Mr. Subha Rao in the Imperial Legislative Council.

SULABH SAMACHAR,
June 9th, 1911.

104. The *Sulabh Samachar* [Calcutta] of the 9th June writes:—
The imports of gold into India have been increasing during the last two years, and it is needless to say that this fact points to the growing prosperity of the people.

BARA BAZAR
GAZETTE,
June 10th, 1911.

105. Noticing the intention of the various nations of the world to have their own men employed in their mills and factories, the *Bara Bazar Gazette* [Calcutta] of the 10th June advises the well-to-do people and merchants of India to open their own mills and factories in order to provide employments to their countrymen, as they can have no hope of being employed in the factories belonging to other nations even if they are duly qualified. The paper further exhorts the people to improve their handicrafts, etc., by using modern improved machines, and says that the Government should also encourage the people of this country and draw their attention to do the same.

There can be no hope of the future prosperity of India, observes the paper, unless the people themselves begin to work in earnest following the ways and methods of the Western civilization.

JASOHAR,
June 3rd, 1911.

106. The *Jasohar* [Jessore] of the 3rd June complains that the two subsidised newspapers of Bengal and Eastern Bengal are not exchanging their issues with those of their contemporaries. These two newspapers have the same object in view as all other newspapers, namely, serving the country. May be that their ways are different, but that ought not to deter them from helping each other so far as they can in the discharge of this common duty. The two newspapers in question are moreover extremely sensitive to criticism.

NAYAK,
June 13th, 1911.

107. The *Nayak* [Calcutta] of the 13th June thanks the *Englishman* for having published a translation of its (*Nayak's*) opinion about the *Sulabh Samachar*, which is to the effect that public money is being simply wasted on the *Samachar*. The aim of the *Sulabh Samachar* is to remove the causes of unrest and discontent in the country. But it does not know what these causes are, so that it is simply beating about the bush. This is why it has written against cultivation of jute, supported the Amir's *swadeshism*, and spoken hard words on the subject of national life. Its language is sometimes simple to a fault and sometimes gorgeous beyond endurance. It has no tone or colour. It is rumoured that Dr. Ashutosh Mukerji is conducting the *Sulabh Samachar* from behind the scenes. This cannot be true, for Dr. Mukerji is a man of talents and deep learning. To say that he conducts the *Samachar* is to defame him.

The *Samachar* is a fit monument of Rai Bahadur Sen's ability. Dr. Mukerji's followers, however, are connected with the paper.

108. Referring to the idea that Indians should be called Indians instead

DAINIK CHANDRIKA,
June 13th, 1911.

Native versus Indian.

of natives by Englishmen, the *Dainik Chandrika* [Calcutta] of the 13th June says that it is not the mere term native that makes its use objectionable, but it is the contempt with which it is used by Englishmen. Properly used no one can object to the term, as, for instance, if one says, "Ram Babu is an ornament of the native community," Ram Babu cannot surely be offended. But if one says "Ram Ghosh is a native, he cannot be paid a salary of one hundred rupees," Ram Ghosh is insulted. Similarly the term Indian also can be properly or contemptuously used. If an Englishman says, "Had not Ram been an Indian, he could be allowed to travel in all classes of carriages in a railway train," or "There is no difference between an American Indian and an Indian of Hindusthan," or "all Indians are unfit to be called men"—If an Englishman uses the term Indian in this spirit, will not Indians feel insulted? In fact, the term native had not at one time the sting that attaches to it now. The term Indian also may in future become as contemptuous as the term native is now. The offence is not in language but in men's minds.

109. The *Muhammadi* [Calcutta] of the 9th June reproduces from the

MUHAMMADI,
June 9th, 1911.

Allegations against the Manager of the Calcutta Muhammadan Orphanage.

Musalman the allegations of mismanagement against the Manager of the Calcutta Etimkhana (Muhammadan Orphanage), and invites the attention of the authorities to them.

110. The *Bangavasi* [Calcutta] of the 10th June notices the memorial

BANGAVASI,
June 10th, 1911.

Memorial of late Charu Chandra Ghosh's mother to Government.

for help submitted to His Honour the Lieutenant-Governor of Bengal by the mother of Charu Chandra Ghosh, an acquitted accused in the

Howrah gang case, who died just before the day on which the judgment in the case was delivered. The paper is confident that His Honour will do justice in the matter.

111. The *Hindi Bangavasi* [Calcutta] of the 12th June writes an article

HINDI BANGAVASI,
June 12th, 1911.

The root cause of the calamities of India.

to say that famine, diseases and other calamities are every day becoming more and more serious in India, in spite of the efforts of the Government

to allay them. The root cause of all the calamities is, in the opinion of the paper, increase of sin among the people and the want of sense of duty (*Dharma*).

URIYA PAPERS.

112. The *Samvad Vahika* [Balasore] of the 1st June approves of the

SAMVAD VAIHKA,
June 1st, 1911.

The Elementary Education Bill.

proceedings of a general meeting of the Balasore National Society held at the Balasore Town Hall on the 28th May under the presidency of Babu Radhacharan Das, to consider the Hon'ble Mr. Gokhale's Elementary Education Bill. The meeting passed resolutions expressing sympathy with the principles of compulsory primary education and the desirability of the State providing funds for mass education. The Editor of the paper observes that the Bill, if passed into law, will do immense good, and hopes that it will meet with the approval of Government.

113. The *Sambalpur Hitaishini* [Bamra] of the 27th May invites the

SAMBALPUR
HITAISHINI,
May 27th, 1911.

A prayer for morning office at Sambalpur.

attention of the authorities concerned to the fact that, as the public offices at Sambalpur are not held in the morning in summer, the parties attending them are put to much hardship and suffering, for there is no shed affording them shelter from the heat of the sun.

114. Referring to the fall of a day labourer from the precipitous embank-

UTKALDIPIKA,
June 3rd, 1911.

A proposal for a wall along the Kathjuri embankment.

ment of the Kathjuri river near the Ganes Ghat at the Cuttack town a few days ago and to a similar accident at about the same place on the same embankment a few years ago, a correspondent of the *Utkaldipika*

[Cuttack] of the 3rd June writes a letter requesting the Magistrate of Cuttack to protect the inhabitants of Cuttack town from similar accidents in future by raising a small wall along the northern embankment of the river, to which the people of Cuttack town resort for airing themselves and for various other purposes. But the Editor of the *Utkaldipika* is afraid that there are serious objections to the raising of such a wall, as it will obstruct "free passage," "seats of airing," "towing boats during flood season," and will "screen persons from committing nuisance," and proposes that the best remedy for the alleged evil is to provide sufficient light at the embankment, which can be easily done.

The letter above referred to also appears in the *Uriya* and *Navasamvad* [Balasore] of the 31st May.

UTKALDIPIKA,
June 3rd, 1911.

115. The officer in charge of the Government Treasury, Cuttack, having prohibited people dealing with the treasury from testing the genuineness of rupee coins from sound produced by throwing them either on a stone or on a *pucca* floor, the *Utkaldipika* [Cuttack] of the 3rd June observes that the order does not appear to stand to reason, for counterfeit rupee coins have nowadays been introduced in plenty into the market, and the Government has not as yet shown people any easier method of testing them.

UTKALDIPIKA,
June 3rd, 1911.

116. A member of the Bhubaneswar Temple Committee having breathed his last, his place has long fallen vacant. The *Utkaldipika* [Cuttack] of the 3rd June observes that as the two surviving members have according to law failed to nominate a member to the vacancy, the authorities concerned should give timely and sufficient notice to the public interested in the temple worship, in order that they may express their opinion as to the selection of a fit person for the place.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE ;

The 17th June 1911.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 17th June 1911.

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1951

UNITED STATES DEPARTMENT OF THE INTERIOR

Geological Survey

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Basar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald"	Patna	Weekly	Manmotho Nath Roy	600
3	"Biharee"	Bankipore	Do.	Siha Sankar Sahai, zamindar and pleader of criminal court, Patna.	700
4	"Bengalee"	Calcutta	Daily	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar"	Patna	Monthly	Rai Bahadur Gajadhar Parshad, Kayastha, pleader, age 62.	300
6	"Hindoo Patriot"	Calcutta	Daily	Srish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	700
7	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha...	600
8	"Indian Empire"	Ditto	Do.	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Not known	500
11	"Kayastha Messenger"	Gaya	Do.	Bidyanand Moklar, of Mohalla Mura-pore, Kayastha, age 40 years.	500
12	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhamma-dans.	800
13	"Reis and Rayyet"	Do.	Do.	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal"	Cuttack	Do.	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph"	Calcutta	Do.	Surendra Nath Bose, B.A., age 39 years	2,000

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I.—FOREIGN POLITICS.

642. In drawing attention to the recent efforts of the Japanese authorities to inculcate a deeper religious feeling throughout Japan, the *Bengalee* remarks that it is strange that

BENGALIEE,
11th June 1911.

Religion in Japan. this movement should be synchronous with a similar movement in India. The Editor points out that Japan, whilst placing herself on line with the foremost races of the world, practically abandoned religion. India amid all her changing ideals has kept her religion unblemished.

II.—HOME ADMINISTRATION.

(a)—Police.

643. The *Behar Herald* writes:—"The sudden collapse of the Neora train-wrecking case has created a good deal of sensation, and the conduct of the police in putting the unfortunate lads to unnecessary harassment is being strongly criticised. It is believed that the zeal of the police in tracing the culprits was misdirected, and a proper enquiry was not made into the quarter where the real offenders were likely to be found."

BEHAR HERALD,
3rd June 1911.

644. The *Beharee* contains the account of an interview with Abdul Majid, the accused in the Neora train-wrecking case. Abdul has made a statement describing the method used by the police to make him confess. The allegations are most serious, and, the *Beharee* says, do not require any lengthy comment to convince the Government of the urgent necessity of instituting an independent enquiry into the conduct of the police officers concerned, who are alleged to have extorted a false confession from the accused. The Editor confidently trusts the matter will be taken up by the authorities at once and an enquiry held, and the police officers concerned brought to book if found guilty of the alleged offence.

BEHAREE,
9th June 1911.

645. The *Amrita Bazar Patrika* opines that the death of Charu Chandra Ghose, one of the accused in the Howrah gang case, and the present deplorable position of his widowed mother and motherless children, were due entirely to the unwarranted action of the police. There is no wriggling out of the position, try as one might.

AMRITA BAZAR
PATRIKA,
9th June 1911.

The Editor thinks that Sir Edward Baker will graciously listen to the bereaved mother's pitiful tale and humble prayer.

646. The *Bengalee*, in noting that the law limits the period of solitary confinement in the case of convicted prisoners to three months, wonders why Charu Chandra Ghose, an accused in the Howrah gang case, whose guilt had yet to be established, had to undergo a longer term of solitary confinement. "Who were responsible," says the journal, "for this scandal and for this travesty of the humanity which distinguishes the administration of criminal justice? Will an enquiry be made and will His Excellency the Viceroy take up the matter? The question is serious enough for interpellation in the Legislative Councils, and we trust we shall hear more of it."

BENGALIEE,
8th June 1911.

647. The *Indian Mirror*, in giving the statements made by Mr. T. C. Tweedie, zamindar of Jessore, on the recent Khulna-Jessore riots, ridicules the view taken by him and concludes:—"After stating all this

INDIAN MIRROR,
6th June 1911.

Mr. Tweedie hurls defiance at the Government and holds out a threat that if better treatment were not accorded to the Muhammadans, the situation would become graver. Are we then to take it that the Government would put up with this conduct of Mr. Tweedie lying (*sic*), because he is a saheb and planter-zamindar and not an Indian publicist? We put it to His Excellency the Viceroy if Government would overlook such writing on the part of an Indian publicist."

AMRITA BAZAR
PATRIKA,
9th June 1911.

648. Referring to the release of Private Hugh Cowan, who stood charged with murdering an Indian regimental cook named Myan, the *Amrita Bazar Patrika* writes as follows:—

"Here is an innocent man murdered in cold blood and the perpetrator of the dastardly outrage remains undetected. Surely this is a most lamentable state of things. We are on principle opposed to the punishment of the innocent along with the guilty. But since such a procedure does prevail here, the present case is a fit one in which the procedure adopted by the government of Lord Curzon in the case of the 9th Lancers should be adopted to find out the perpetrators of the outrage."

BENGALUR,
10th June 1911.

649. On the same subject the *Bengales* writes as follows:— "It would be a very great pity if so dastardly a deed were to go unpunished. Vigorous efforts ought to be made by the authorities to find out the perpetrator and bring him to justice. We may mention that it was in connection with a crime of this kind that Lord Curzon punished a whole regiment."

Ibid.

650. The *Amrita Bazar Patrika* is very dissatisfied with the arguments offered by Private Cowan, accused in the Allahabad murder case, to explain how the blood marks came to be on his shirt and boots.

AMRITA BAZAR
PATRIKA,
9th June 1911.

Ibid.

651. The *Mussalman* draws the attention of Government to a case which a naib of the Dubalhati Raj Estate instituted against some Muhammadan tenants under section 298, Indian Penal Code, for killing a cow and thus placing an object in the sight of the Hindus with a view to wound their religious feelings, and hopes efforts will be made to prevent the recurrence of similar cases.

MUSSALMAN,
9th June 1911.

Cow-killing case.

652. Referring to the numerous instances in which the Punjab Government has sanctioned the imposition of punitive police in the past twelve months, the *Amrita Bazar Patrika* writes that it has already been shown in its columns that the posting of punitive police in disturbed areas is an indefensible measure, and invites the Viceroy to give the matter his kind attention.

AMRITA BAZAR
PATRIKA,
7th June 1911.

Posting of punitive police.

653. The *Reis and Rayyat* deprecates the reckless manner in which failures of the English Bar are pitch-forked into high positions in India and the evil effects of such selections on this country, and suggests that the recruitment of the Additional Judges recommended for the Calcutta High Court should be made from among the practising members of the Bar.

REIS AND RAYYAT,
10th June 1911.

Additional Judges for the High Court.

654. The *Amrita Bazar Patrika* is of opinion that the lower Court which tried the Sonarang National School case did not take the trouble to go through the evidence adduced before it and understand the merits of the case properly. The officer presiding evidently did not realize how the case might affect the future career of these students.

AMRITA BAZAR
PATRIKA,
7th June 1911.

Sonarang National School case.

(b)—Working of the Courts.

(d)—Education.

655. Referring to the facilities offered to Muhammadan students in prosecuting their studies in the Presidency College, the *Mussalman* is of opinion that it will be an injustice to the community if, owing to restrictions in regard to numbers, their students are not allowed to avail themselves of the opportunities provided. "The Government," says the journal, has not provided the community with any institution exclusively for itself as it "has done for the Hindus, and unless and until that is done it is only fair that the door of the Presidency College should be thrown open to them without any restriction. If more sections are to be opened in the Presidency College for the purpose, the Government should make arrangements for the same. We fully realize that

MUSSALMAN,
9th June 1911.

Presidency College and Muhammadan students.

the opening of new sections means a larger staff and a larger outlay, but Government is, in our opinion, in duty bound to undertake all these, unless it establishes a separate college for the Muhammadans.

656. In referring to the serious allegations made by the *Khulnabashi* against the tutorial staff of the local Zilla School,

Allegations against teachers.

the *Indian Empire* observes that an enquiry should have been held by the Assistant and Circle Inspector and steps taken to stop the scandal created, and concludes:—"Their failure to take any notice of the complaints does not therefore redound to their credit; and it is time that the local Government should set them right as to what is expected from themselves and from the teachers of Government schools, who should be the models for teachers of private institutions. It is nothing short of a public scandal, for it is not only the tutorial staff of the Khulna School who require looking after, but the higher officials as well."

INDIAN MIRROR,
6th June 1911.

657. The *Hindoo Patriot* writes that it is a matter of great wonder that

Education in India.

the thought never struck the members of the Conference in London that India forms no inconsiderable part of the British Empire, and that the educational question in this country is as important and presents as much difficulty as anywhere else. Yet India was not represented at this Conference. It is to be trusted that in any scheme of Imperial education the interests and requirements of India will not be forgotten. There have only been too many Imperial Conferences with India left out, and it is necessary to observe that no Conference of the kind can be truly Imperial in its significance in which India finds no place.

HINDOO PATRIOT,
8th June 1911.

658. The *Indian Mirror* considers that the question of primary education

Primary education.

is indeed one of vital importance, and every patriotic Indian is bound to support such efforts as are likely to be fruitful in broadening the mental outlook of the masses.

INDIAN MIRROR,
8th June 1911.

(c)—Local Self-Government and Municipal Administration.

659. The *Amrita Basar Patrika* writes:—"The Government of Eastern

Village Panchayets in Eastern Bengal and Assam.

Bengal has already initiated a scheme of Panchayets in the Backerganj district, deputing a Sub-Deputy Collector to the work of introducing the system.

AMRITA BASAR
PATRIKA,
10th June 1911.

The Government of Bengal, however, is absolutely quiet so far as the public are concerned. Such being the case, it becomes essential for the people to take up the work in their own hands, though we know from the experiences of the Bihar movement how considerable difficulty stands in the way of success so long as the Government does not come forward to lend adequate help and countenance to the scheme."

660. The *Mussalman* expresses regret at the alleged high-handedness

High-handedness of a Hindu overseer.

of a Hindu overseer of the Howrah Municipality who, in face of strong opposition from the local Muhammadans, levelled to the ground five or six new graves at the North Bantra burial ground. The Editor hopes that the Chairman of the local Municipality will enquire into the matter and that the offender will be properly dealt with should these allegations prove to be true.

MUSSALMAN,
9th June 1911.

661. The *Bengalee* approves of the appointment of a committee to enquire into the questions relating to the supply of filtered water. The conduct of the Chairman, Mr. Maddox, and his attitude towards Mr. N. C. Banerji on this same subject does not meet with the Editor's approval.

BENGALUR,
9th June 1911.

(g)—Railways and Communications, including Canals and Irrigation.

662. The *Kayastha Messenger*, commenting on the increase in railway

Railway accidents.

accidents, observes that people are beginning to wonder if travelling by rail is best and safest. The travelling public would be grateful if the railway authorities would make prompt enquiries and give the public full details of the causes of such accidents and the steps taken to prevent any recurrence in future.

KAYASTHA
MESSENGER,
5th June 1911.

(h)—General.

BEHARIE,
9th June 1911.

663. Referring to India's opium trade with China, the *Beharee* writes:—
Extinction of the opium trade. "The discontinuance all of a sudden of a trade enriching the Exchequer of the country, under the present finances of India, means an inestimable loss to her revenue. This shock will be felt with all the severity of suddenness and, when the country is in need of money for the accomplishment of so many useful objects, the loss of even a single pie means a tremendous injury. It is therefore but right that the British Government should pay India compensation for the loss she is going to sustain according to this treaty."

AMRITA BASAR
PATRIKA,
8th June 1911.

664. The *Amrita Bazar Patrika* is of opinion that Sir Lancelot Hare's proposal to abolish exemption from the provisions of the Arms Act has not one redeeming point to recommend it. "On the other hand," says the journal, "it is bound to bring unnecessary trouble and embarrassment to the Supreme Government and produce seething discontent in the country without serving any useful purpose. In our humble opinion the best course for the Government of India is to abandon the innovation once for all, even if the Government of Bengal supports it, which, we earnestly trust, it will not."

AMRITA BASAR
PATRIKA,
9th June 1911.

665. In commenting on the similarity between the administration of Egypt by Sir Eldon Gorst and that of India by Lord Minto, the *Amrita Bazar Patrika* writes:—"Lord Minto began as a generous-minded and kind-hearted ruler. And how did he end? Alas! His next four years' 'Liberal' government was a most melancholy record. The *Nation* talks of 'imprisonment,' 'deportation,' and 'a Press Law' in Egypt under the administration of Sir E. Gorst. But they were a mere flea-bite compared with what happened in India. If we are not mistaken, political offenders in Egypt were punished with simple imprisonment. Here they were treated, as a rule, like hardened criminals and sent to jail with hard labour, and a good many of them for five years! What a dismal tale does the Parliamentary 'Return relating to the punishment of political offenders, secured by Mr. Keir Hardie and published in these columns, tell! Imagine that since 1909 no less than 47 Indians were convicted of sedition and sentenced to different terms of rigorous imprisonment. As for the Press Law, here we have got section 124 A of the Penal Code, which provides even transportation for life for the publication of any matter which may be regarded as seditious. Of course Egypt has got nothing like it. In addition to this the government of Lord Minto fastened on us a Press Law which can bring within its scope any newspaper, if any writing appears in it which 'tends to sedition.'"

BENGALIE,
10th June 1911.

666. With reference to a resolution of the Calcutta Executive Committee to the effect that Mr. Ramsay Macdonald should be invited to take the chair, at the next meeting of Congress, the *Bengalee* writes:—"Mr. Ramsay Macdonald's acceptance of the office of President will be so distinct a gain to the national cause, and will mean so immense an accession of strength to the Congress, that we have no doubt the country will with one voice support the resolution of the Calcutta Executive Committee."

AMRITA BASAR
PATRIKA,
10th June 1911.

667. The *Amrita Bazar Patrika* writes:—"Sentence first, trial afterwards"—is not this very amusing?—says a Bombay Anglo-Indian paper with reference to the orders of the Local Government on race gambling. And yet such was almost the order of the day three or four years ago all over India, not in regard to race gambling but in matters relating to the liberty of the King's subjects. In those days we had to write several articles under the heading of 'Punishment first, trial afterwards.' People were arrested without rhyme or reason, put in *hajat*, treated there like convicts, and evidence would afterwards be collected to make good the charges preferred against them! In this way the reign of law was practically abolished in many parts of India. Thank God, the situation is much better now, and let us hope the Howrah gang case was the last of its kind."

668. The *Bengalee* does not agree with the *Times* and *Standard* that the standard of efficiency will not be lowered if the Indian as distinguished from the English Army is

The Indian Army.

alone reduced, but is of opinion that with a proper reorganization of the Indian section of the Army it should be possible to effect a reduction of the relatively more costly European section.

669. The *Bengalee* asks that the practice of taking the thumb impressions of educated Indians in Registration offices should be discontinued. European ladies and gentlemen are totally exempted from the operation of this rule. The practice involves an invidious distinction between race and race.

Thumb impressions in Registration offices.

BENGALUR,
7th June 1911.

BENGALUR,
9th June 1911.

III.—LEGISLATION.

670. In pointing out that the circular letter issued by the Government of the United Provinces introducing religious distinctions into the electoral system cannot put tend

Present electoral system.

to disturb the generally amicable relations at present existing between the Hindus and Muhammadans, the *Amrita Basar Patrika* writes as follows:—
“We regret therefore we do not see what could have led the Government of the United Provinces to reopen the question at the present moment and thereby create bad blood between the two main divisions of the Indian population, more so in respect of local bodies, which would have no other result than to carry the element of discord to even village areas, so that there may be what may be likened to a universal conflagration. It is not known if the present movement is due to any pressure from the Government of India, but it may at least be surmised that such is not the fact.”

671. The *Amrita Basar Patrika* has been taken aback by the action of the United Provinces Government in connection with

Muhammadan separate electorate.

the vexed question of a separate electorate for Muhammadans in respect of local bodies. The Muhammadans, because they are regarded as a minority, should have special representation, and that representation in the ratio of 45 per cent. of the seats where they form only 30 per cent. of the population! And not content with this, Government must also allow them to take part in the general elections! And this is how the interests of peace and concord are to be served, and how the more educated and numerically stronger Hindus are to be deprived of their legitimate share in the administration of the country. If this utterly retrograde principle is to be put into practice, the best thing the Hindus can do is to withdraw altogether from public life and take to cultivating in their homes those higher faculties and that higher spiritual life for which their ancestors were so famous.

672. On this subject the *Bengalee* writes as follows:—“We appeal to Lord Hardinge to interpose with his authority and give the quietus to an agitation which is inevitable

Communal representations.

if Sir John Hewett's circular is to be carried out and communal representations extended to the local bodies. The Congress recorded a resolution against it, and it was a resolution which was moved and seconded by Muhammadan gentlemen of light and leading. It will thus be seen that even many educated Muhammadans, for whose good the system is intended, apprehend nothing but evil from it. For it will strike a heavy blow at the good relations which exist between the two communities in our rural homes.”

673. Commenting on the proposals for the creation of a Legislative Council for the Central Provinces, the *Bengalee* writes:—

Some necessary reforms.

“The greatest administrative need of the day is more and more devolution of authority, greater local independence, and less and less dependence on a distant and necessarily less informed central authority. While therefore heartily congratulating the Government on the wise step it is about to take as regards the removal of the grievance of the Central Provinces, we would point out that other provinces have old grievances too. The Punjab cannot long be denied the demand it has been making for years for a chartered

AMRITA BASAR
PATRIKA,
12th June 1911.

AMRITA BASAR
PATRIKA,
9th June 1911.

BENGALUR,
8th June 1911.

BENGALUR,
6th June 1911.

High Court. Then the United Provinces must be elevated to the status of a Council Government. Burma wants a chartered High Court too. In fact, the tendency should now be to strengthen the local administrations all round, instead of endeavouring to stereotype the old feature of bureaucratic rule."

INDIAN MIRROR,
11th June 1911.

674. The *Indian Mirror* regards the growing force of public opinion in favour of the reforms of marriage laws as a great moral victory, and feels sanguine that in the

Marriage reforms.

course of time the number of anti-reformers will be reduced to an insignificant minority.

VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA,
9th June 1911.

675. The *Amrita Bazar Patrika* heartily approves the decision of His Majesty the King-Emperor that money should not be expended on presentation caskets but given in charity.

Presentation of caskets to the King.

INDIAN MIRROR,
10th June 1911.

676. The *Indian Mirror* writes in approval of the noteworthy suggestion made by Sir Subramanaya Aiyar of Madras in regard to the coming Coronation Durbar. The suggestion is that "one beautiful jewel should be

The proposed All-India loyal offering to His Majesty.

presented to the Sovereign as an humble offering of United India, with a prayer that it should form an inseparable appendent to the Crown and should be worn whenever the Crown is worn in the United Kingdom." The presentation of the jewel, it is further suggested, "should be accompanied with a joint address on behalf of the Princes and peoples of India." The editor earnestly hopes that the suggestion of the distinguished *ex-Judge* of the Madras High Court will be given due consideration by the Princes and peoples of India.

AMRITA BAZAR
PATRIKA,
10th June 1911.

677. The *Amrita Bazar Patrika* writes:—"The Government of Bengal would do a real good if it moved in the matter with a view to putting down the practice even at the

Race gambling in Bengal.

expense of incurring the displeasure of the Anglo-Indian press. Truth to tell, what difference is there between race and rain gambling? Yet the latter has been stopped; and no one is the worse for it. The thousands of Marwaris, etc., who were devoted votaries of rain gambling have now transferred their affection to the turf, and we challenge anybody to deny this. What justification then can the Government have in stopping the one and allowing the other to go on unchecked? But this is a point which our Anglo-Indian brethren will not perhaps feel disposed to argue—the reason is obvious."

BENGALEE,
11th June 1911.

678. The *Bengalee* writes:—"On this subject of gambling we find that the *Indian Social Reformer* has made a serious allegation. It asks the authorities if it is not the fact that men

Gambling evil.

notorious not for only their vicious gambling on the Bombay turf, but for their doubtful commercial and civic morality, have had official recognition. We quite believe that the official recognition was conferred in the absence of any knowledge on the part of the higher authorities of the facts referred to by the *Social Reformer*. But in any case the allegation is serious and ought to be promptly enquired into."

INDIAN MIRROR,
9th June 1911.

679. The *Indian Mirror* lends its approval to Sir George Clarke's proposal to curtail racing. "Gambling," says the Editor, "has spread far among the Indian community and

Ibid.

is assuming the form of a social evil amongst them. It would be a wise step to close the betting ring."

HINDOO PATRIOT,
9th June 1911.

680. The *Hindoo Patriot* congratulates Sir George Clarke on his having issued a circular letter to the Turf Club in Poona, and hopes he will bring about a termination of the

Ibid.

gambling evil.

HINDOO PATRIOT,
12th June 1911.

681. The *Hindoo Patriot* says that Hindu feelings will be greatly wounded to hear that every year about 1,000 out of the 4,000 cows kept for milking purposes in London are sent to the butchers after being found

Diseased cows sent to the butchers.

unfit for further work.

682. Lamenting the weakness of the Indian character, the *Star of Utkal* writes :—"Our agitations greatly lack that severe earnestness which alone can sustain unequal struggle. When our birthrights are snatched and fetters are put upon our innate liberty, we shriek vociferously ; nay, may even kick and then and there our struggle is over. We care more for the external appearance of things than for the essential reality. We have also seen sometimes a few crusts silencing a barking dog. Another most fruitful source of the ill success of our endeavours is the paucity of leaders who combine in themselves intellectual capacity to lead with severe earnestness and capacity. If there were at least one man fit to guide our movements in each town or province and half a dozen at the centre, every defect and difficulty would have been overcome. But unfortunately for the country public life is entrusted into the hands of a body of men who can at best snatch an hour or two from their busy professional career for the work of the public. It is not true that really capable leaders are absolutely wanting, but they are not sufficiently earnest, and more usually they can spare but little time for the work."

H. C. CUNNINGHAM,

Spl. Asstt. to the Deputy Insp.-Genl. of Police.

OFFICE OF THE BENGAL SPECIAL DEPT.,

9, ELYSIUM ROW,

The 17th June 1911.

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